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V. 1, no. 6

N^o. VI.

A DESCRIPTIVE CATALOGUE OF THE MANUSCRIPTS
AND SCARCE BOOKS IN THE LIBRARY OF
ST JOHN'S COLLEGE, CAMBRIDGE.

PART THE FIRST.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
AND BY
JOHN W. PARKER, LONDON.
—
M.DCCC.XLII.

A

DESCRIPTIVE CATALOGUE —

OF THE

MANUSCRIPTS AND SCARCE BOOKS

IN THE

LIBRARY OF ST. JOHN'S COLLEGE,

CAMBRIDGE.

BY

THE REV. MORGAN COWIE, M.A.,

FELLOW OF ST. JOHN'S COLLEGE.

" His chamber was all hanged about with rolls

" And old records from auncient times derivid,

" Some made in books, some in long parchment scrolls,

" That were all worm-eaten and full of canker holes."

SPENSER'S *Faerie Queene*, B. 2, Cant. 9, Stanza 57.

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INTRODUCTION.

I BELIEVE there is no printed Catalogue of the following MSS., for I cannot meet with one, or find any record of its existence. The *Catalogus MSSorum Angliae et Hiberniae* (Oxon. 1697,) contains the Catalogues of the MS. Libraries of some of our Colleges, but not that of St John's College Manuscripts. The *Elogia Oxono-Cantabrigiensis*, by T. J. (T. James,) contains very few of the College MS. Libraries. It is true, that Dr Cave in his *Historia Literaria*, and his editor Wharton, refer often to MSS. existing in the College, as also Bishop Tanner in the *Bibliotheca Britannico-Hibernica*, and these references being generally accurate, I must conclude that they had personal access to the Library, (Dr Cave was a member of the College,) or had friends who supplied them with information among the resident Fellows. It seems very probable that Mr Baker may have supplied such references to the Bibliotheca of Bishop Tanner, as it is asserted that he did assist in the second edition of the *Notitia Monastica*. See *Master's Memoir* of him, p. 52.

However, if there had been a Catalogue in existence, it would not have been a useless task to have reconsidered and carefully reconstructed it from personal inspection. Those who have consulted the works above-named, will readily agree with me, that nothing can be more meagre than the accounts they give; and it is often quite impossible to make any use of the information, such as it is, from the careless manner in which the materials have been heaped together. That I may not be supposed to erect myself into a censor without sufficient ground, I will give an extract from a foreign review of some note, which expresses more censure on the ponderous volumes of the Catal. MSS. Ang. and Hib., than I should venture to do.

The passage occurs in a review of one of Hearne's publications, and it goes on to speak of the then expected second edition of the Bodleian Catalogue of printed Books:

“Si spera, che questa ultima Edizione non solo sarà più copiosa, ma anche più corretta, e meglio disposta delle due precedenti, e farà più onore a i compilatori di essa, di quello che n'abbia fatto a suoi compilatori il Catalogo dei Manoscritti d'Inghilterra e d'Irlanda, stampata pure in Oxford

nel 1697 in due tomi in foglio, dove incredibili sono gli sbagli ed errori presi nei titoli degli autori e dei libri, a riguardo della poca attenzione posta nell' osservarli e trascriverli." *GIORNALE de' Letterati d'Italia*, Tom. 28, p. 401.

An accurate and careful investigation of each particular Library ought to be undertaken by some one on the spot, with ready means of reference to authorities. These means exist in the Universities in abundance, and our Catalogues ought to have been, before now, perfect and accurate in their details. The thankless nature of the task, and the very small credit to be gained by its performance, have most probably deterred those most qualified to undertake it. Yet it appears to me a duty we owe to our benefactors to make ourselves acquainted with their legacies, and to render them as useful to literature as we can.

A desire to become acquainted with the general character of these Collections was the motive that first urged me to the investigation of our College MSS. I soon found that the mere titles of the works was of very little service to me in this pursuit, and I then first thought of hunting out what I wanted to ascertain for myself, and forming a new Catalogue containing references to sources of information. This last circumstance led to the notes which are appended to the descriptions of the several volumes. They should be considered as *references* entirely, and this may perhaps excuse the abrupt form in which the sentences sometimes appear, as I wished to contract as much as possible, that I might not trespass too far on the kindness of the Society who have charged themselves with the expence of the publication.

It may be expected that a few words should be said of the way in which the Collection was made. The principal part we owe to the munificence of Thomas and Henry Wriothesley, Earls of Southampton, principally the former, who purchased them of Mr William Crashaw, brother of Robert Crashaw the poet, and a Fellow of St John's¹, admitted as Bishop of Ely's Fellow, Jan. 19, 1593. They are marked T. C. S. (Thomas, Comes Southampton) and H. C. S. The next benefactor to be mentioned is the pious and excellent antiquary, Mr Baker, who not only went through all the other MSS. and noted several in his own hand, but left us a good many very interesting reliques of his own. Amongst others, Dr Beale, 19th Master, and Bishop Gunning should be mentioned; the names of others will be given, whenever any MS. contains a record of the source whence we derive it.

¹ He was nominated by the Crown, the See of Ely being then vacant. Mr Baker notices that the case is different here to what it is at Jesus College, where the Archbishop of Canterbury acts if the See of Ely is vacant.

The age of the MSS. I have not attempted to assign, being very far from satisfied of the criteria usually given; at any rate, of my own ability to make use of them. Where any MS. has an undoubtedly ancient form and appearance, it has been put down, but the majority of those for which no date is assigned, I consider generally to belong to the interval between A.D. 1000 and A.D. 1500; a range wide enough to redeem me from any charge of dogmatism on the subject.

The size is merely a reference to the sizes commonly mentioned in our Booksellers' Catalogues.

The second part of the Catalogue, containing the more modern MSS. and those which Mr Baker left, with some valuable foreign books of the time of the Reformation, now very scarce, will be published when it suits the convenience of the Society, to whose governing body I beg to express my thanks for their kindness in undertaking the printing of the Catalogue: all the volumes described are contained in the lock-up cases of the Library, and the printed books must be considered as only a very small part of the literary treasure of which the College is in possession. The letters refer to the *shelves* of the cases.

PART I.

ACCORDING TO THE ARRANGEMENT OF THE SHELVES.

A.

1. HEBREW BIBLE, with points.

Folio, vellum, given by R. Horne, 1546.

It contains as follows: Pentateuch. Song of Solomon. Ruth. Lamentations. Ecclesiastes. Esther. Job. Proverbs, and Lections from different parts of Scripture. It is marked on the back $\frac{1}{2}$.

Next to it stands a book in smaller folio, marked on the back 96 (see *) which should be

2. A vellum MS. Hebrew, containing:

Kings, B. 1, 2, 3, 4. Jeremiah. Isaiah. Ezekiel. Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi. Judges.

These MSS. are said to have been collated for *Dr Kennicott's* edition.

They are marked 95, *96, in the *Dissertatio generalis*, where he gives the following account of them:

95. ‘Charactere Hispanico’—which he refers to the beginning of the 15th century.

96. ‘Charactere Germanico’ he refers to the end of the 14th.

In 95. “Transpositus est Num. 1. 1—21. 25. post Deut. 8. 3. Deficit ad Gen. 6. 9.”

96. He has put down Josh. instead of Regum 1, 2, 3, 4. In Judges at 7. 14 there is a deficit.

3. RABBI SOLOMON, SUPER OMNES LIBROS V. T. EXCEPTO PENTATEUCHO.

Sin. folio, MS. vellum, in rabbinical Hebrew. Ex dono ejusdem R. Horne.

This was Dr Horne Bishop of Winchester from 1560 to 1579, as appears from the College Records. Warton mentions this instance of his zeal for promotion of learning. In the year 1570, he enjoined the *ninor* canons of his Cathedral to get by memory every week one chapter of St Paul’s Epistles in Latin, and this formidable task was actually repeated by some of them before the bishop, dean and prebendaries at a public Episcopal visitation of the Church.

4. (1) **GUIDO BAIFIUS**
 (2) **JOHANNES MONACHUS**
 (3) **DYNUS MUGELLANUS**
 (4) **JOHANNES ANDREAS** } Super Decretal.

Folio MS. vellum. Handsomely illuminated. Ex dono Gul. Marshall. Coll. Soc. 1625.

(1) *Guido Baifius*, patria Regiensis, civis et archidiaconus Bononiensis (of Bologna) et jurisconsultus celeberrimus. Cl. ann. 1233. Scriptis Commentariorium, Rosarii titulo, libros 3, et in Decretal. lib. 5. Prodierunt cum notis Venetiis. 1580. *Cave, Hist. Literar.*

(2) *Johannes Monachus*. Cardinal and Bishop of Metz, 1294. Obiit Avignone, 1313. He wrote 'Commentar. in sextum Decretalium.' *Fabricius Bibl. Med. et Inf. Lat.* B. 9. There is another Johannes—of nearly the same date, *Johannes Calderinus* "Bononiensis, jurisconsultus Eximius. Cl. 1360. Commentarius ejus in libros Decretalium recentes Simlerus Biblioth. p. 350." He was buried in the cemetery of the Dominicans, and might therefore have been a Monk. *Sammarthani*, or S. and L. *Sainte-Martie*, in *Gallia Christiana*, Tom. 3. p. 701. *Fabric.* B. M. I. L. lib. 3. in *Calderino*. H. Wharton, *Addenda to Cave's H. L.*

(3) *Dinus Mugellanus sive de Rossinibus*, in agro Florentino, juris utriusque consultissimus, apud Bononienses Professor primarius.—Comment. in Lib. sextum Decretalium, Bonificii VIII. jussu elucubrata, nondum typis prodiisse videntur. H. Wharton, *id. in anno* 1301. *Fabric.* B. M. I. L. Tom. 3.

(4) *Joannes Andreas*, Mugellanus, jurisconsultus celeberrimus. Cl. 1336. Novelle, seu Commentaria in 5 Libros Decretalium, prodierunt Venet. 1581. *Fabric.* calls him *Joannes Andreæ* qui ob. Bononia, 1349. and refers to *Trithemius*, c. 574, &c. H. Wharton, *id. in an.* 1336.

5. (1) **S. AMBROSIUS DE FIDE**, lib. 5.
 (2) **EJUSDEM LIBER DE S. SPIRITU**, lib. 3.
 (3) **EJUSDEM LIBER DE INCARNATIONIS DOMINICÆ SACRAMENTO**.
 (4) **EUSEBII HISTORIA ECCLESIASTICA**, ex Ruffini Versione.
 (5) **CONTENTIO INTER ABBATEM S. DOGMAELIS ET HOMINES DE CARDIGAN.**

Folio MS. vellum. T. C. S. handsomely written, (1), (2), (3), about 900, (4) about 1150, (5) in a much later hand.

(1), (2), (3) are all among the published works of St Ambrose. (1) is the same as *De Fide et Trinitate* in some MSS. addressed 'ad Gratianum Augustum.' (2) A collection out of Didymus, Basilius, and other Greek authors, unworthy of St Ambrose—as Hierome says. (3) against the Arians and Apollinarians. *Cave, H. L.*

(4) There are two copies like this in Corpus Christi College Library, marked 184, 186, in *Nasmith's Catalogue*. Ruffinus Aquilensis translated this, but says *Fabricius* "in interpretationibus suis usus est nimia saepē interpolandi libertate." *Fabric. Bibl. Latina*, Vol. 1. p. 732.

(5) St Dogmael, a Benedictine Priory in Pembrokeshire, subordinate to St Martin at Tours, to which it was given by Robert Fitz-Martin, a. d. 1126. *Tanner's Notitia Monastica*, p. 263.

Mr Baker in his copy of Tanner has referred to this. It consists of only two pages.

6. ORIBASII COLLECTANEA PHYSICA.

A Greek MS. folio. On paper, in small characters. "Ex dono Joh. Collins, 1634."

Oribasius, physician to Julian the Apostate, about 351.

7. MAGNA CHARTA ET ALIA STATUTA AD ANN. 12 RICARDI II.

Small folio, MS. vellum, beautifully illuminated, partly Latin, partly French.

8. (1) JOSEPHI ANTIQUITATES, a libr. 15. and DE BELLO JUDAICO, libri 7.

(2) FASCICULUS TEMPORUM USQUE IN ANN. MCCCCCLXXVIII.

4to. vellum and paper. T. C. S.

(1) A Latin MS. vellum, 4to, partially illuminated, written about 1200. There is wanting, from fol. 106 to fol. 123, which has been supplied with blank paper. This is probably the ancient translation usually ascribed to Ruffinus. *Muratori Antiq.* Vol. 3. p. 918. has discussed the question, and decides that it is by some later hand.

(2) A printed book on thick paper. At the end is this Inscription:

"Fasciculus temporum a Carthusiense cōpilatū in formā cronicis
"figuratum, (sic) usque in ann. 1478. a me Nicolao Gotz de Seltzstat
"impressum."

I can find no notice of such a printer among those in *Mich. Maittaire, Annales Typographici*, or in *Lacaille, Histoire de l'Imprimerie*. In King's College Library, M. 24. 1. there is a 'Fasciculus Temporum' printed at Strasburg—'a Carthusiense compilatus'—but it is not the same edition as this, though apparently the same work. It is the one assigned by Mr Hartshorne to 1431. See *Hartshorne's Book Rarities*, p. 192.

It is the work quoted by Browne, *Fasciculus Rerum Expetendarum et Fugiendarum*, Vol. 2, p. 897, as by "Warnerus Rolevinkus Monachus Carthusiensis, Coloniae qui vixit circa. 1490;" the extracts agree exactly. See Oudin, Tom. iii. p. 2738. *Dibdin, Typ. Antiq.* Vol. 1. p. 149 (note). *Warton's Eng. Poetry*, Vol. 2, p. 311.

9. (1) S. AUGUSTINI HOMILLE IN EVANGEL. S. JOHANNIS.

(2) ANNOTATIO LIBRORUM ECCLES. S. JAC. DE WELLEBEK AD DIVIN.
OFFIC. PERTINENTIUM.

Folio, MS. Vellum, in old wooden binding, covered with parchment.
"Ex dono Tho. Whalley, S. T. P. Coll. SS. Trinitatis Vice-Ma-
gistrī."

(2) is only a couple of pages, apparently by a Monk of S. Jac. de Wellebek. *Wellebek* is a village of Northamptonshire not far from Worksop. The *abbey* for Premonstratensian Canons was founded by Thomas le Flemangh. 1153. *Dugdale*.

The Premonstratensians lived according the rule of St Austin, reformed by Norbert in 1120, at Præmonstratum near Laon in France. *Tanner, Pref. to Notitia Monastica.*

10. S. AUGUSTINI TRACTATUS VARIIS. Sc.

- (1) *De Trinitate*, lib. 15.
- (2) *Super Genesin*, lib. 12.
- (3) *Unde Malum.*
- (4) *De Libero Arbitrio.*
- (5) *De Doctrina Christiana*, lib. 4.
- (6) *Quæstiones LXXXIII.*
- (7) *Retractationum*, lib. 2.

Folio, MS. vellum, beautifully written, about 1200, with rubrie. T.C.S.

In this Vol., as in several others, there is the name W. Crashaw, and his motto "Servire Deo est regnare."

(3) is not mentioned by Cave among the works of St Augustin. It occurs again, B. 25. (1), (2) and (4)—(7) are genuine works of St Augustin.

(3) is distinctly ascribed to St Augustin both here and at B. 25 in the MSS.

11. REGULA S. SALVATORIS S. AUGUSTINI.—CONSTITUTIONES, ORDINATIONES ET CEREMONIE EORUMDEM. Partim Latine, partim Gallice.

Sm. folio, MS. vellum, in old wood binding, beautifully written, with rubric. T. C. S.

The name of Sir Thomas Challoner occurs on the fly leaf.

This order was instituted by S. Brigitta, see C. 19, about 1344. In the 4th book of the 'Revelationes,' c. 137, (so Fabricius, but there appears to be only 130 ch. in B. 4,) she demands of Pope Urban V. the confirmation of this 'Regula,'—which demand he complied with about 1363. *Fabricius, Biblioth. Med. et Inf. Lat.*

12. (1) POLYCHRONICON PER RANULPH. HIGDEN CESTRENSEM.

(2) AEGIDIUS ROMANUS DE REGIMINE PRINCIPUM.

Folio, MS. in vellum. T. C. S.

(1) is written by a Monk, whose name was John Lutton, in 1386.

Ranulphus Higden, a benedictine Monk, Cl. 1357. The work is divided into seven books. The first six, coming down to the Norman times, so far as they relate to British and Irish matters, were edited by Dr Gale, Dean of York, in Latin. Among the *Quindecim Scriptores*, Oxon. 1691. The whole work is found in several libraries. In the Bodleian there is by him 'Ars componendi Sermones,' cod. 2752. In the library of Balliol College, 'Speculum curatorum,' L. cod. x. *Cave.*

The initial letters of the first book of the Polychronicon read thus: "Presentem cronicam compilavit frater Ranulphus Cestrensis." *MS. note on Cave's H. L. in the Library at Lambeth*, supposed to be by Archbp. Tennison.

In Nasmith's Catalogue of C.C.C. Library, 21. "De hoc auctore nostro qui mala fide opus Rogeri Cestrensis transcripsit et pro suo evulgavit. v. Wanleium Apud Cat. MS. Harl. 1707." V. infra II. 1.

(2) *Egidius Romanus*—his real name was Gille Colonna—of the illustrious family of Colonna at Naples. A Monk 'ordinis Eremitarum Sti Augustini.' *Philippe le Hardi*, King of France, chose him to be tutor to his son, afterwards *Philippe le Bel*, for whom he wrote this Treatise. It was translated into most modern languages, and into Hebrew, in such estimation was it held. See *Wolfius, Bibl. Hebr.* p. 1206. His master, S. Thomas Aquinas, also wrote a book on the same subject in 4 divisions, of which he probably availed himself. He was afterwards (1294) Archbishop of Bourges, died 1316. *Biographie Universelle*. On the fly leaf, "De Papisso Johanna, v. p. 154, lib. 5."

(2) was printed in Italian, at Seville, 1494. See *Maittaire Annal. Typograph.* Vol. I., p. 325.

13. (1) GILBERTI PICTAVIENSIS EXPOSITIO IN OMNES PROLOGOS
S. HIERONYMI.

(2) S. HIERONYMI COMMENT. IN OMNES PSALMOS.

Folio, MS. handsomely written on vellum. T. C. S.

(1) The name *Gilbertus Pictaviensis* occurs in the commencement of the Commentary on the prologue to the Apocalypse.

Cave, H. L. mentions him as *Gilbertus Crispinus* qui Cl. 1101, and was Abbot of Westminster. His 'Liber contra Judeos' has been published by Gabriel Gerberon in the works of S. Anselm, Paris, 1675, p. 512 et seq. There is besides, says Cave, "Homiliae in Cantica Cantorum" in Biblioth. S. Petri, Cantab. item "in prologos S. Hieronymi super biblia," ibid.

Henricus Gandavensis calls him Gislebertus Westmonasteriensis. *Fabricius Biblioth. Eccles.* ed. 1713, p. 119.

Johannes Pitseus Rel. Hist. de Rebus Anglicis says he was buried at Westminster in 1117. Cave puts him down doubtfully a Norman. His designation here, shews that he was born at Poitiers—if it be rightly given—but there was one *Gilbertus Porretanus* or *Pictaviensis* mentioned by *Oudin*, Tom. 2, p. 1207, whose name may have been wrongly put down for *Gilbertus Crispinus*. *Oudin* however, Vol. 2, p. 930, thinks this is the work of *Gilbertus, Londoniensis Episc.* 1120, on the authority of a MS. in the Library of St Peter's Coll. Camb. Our MS. may have equal authority for giving it to *Gilbertus Pictaviensis*, though which of the two seems doubtful.

(2) "Hieronymi nomen falso præferunt 'Commentarii in omnes Psalmos.' quos ejus non esse consentiunt omnes, suadent omnia." He then proceeds to give reasons. "Sunt quidem Centones ex aliis veterum operibus consarcinati, in quibus Hieronymiani suas etiam habent partes. Genuinum esse Hieronymi opus quam plurimis argumentis probare enixe contendit Marianus Victorius qui argumenta e contra allata dilucere satagit; verum in solvendis iis argumentis, res adeo infeliciter ei cessit, ut operam lusisse videatur." *Cave. Hist. Liter. in Hieronymo.*

14. S. HIERONYMI EPISTOLE L.

Well written MS. folio, on paper. T. C. S. containing 180 folios.

There is a list of the Epistles on the first page, so that it is needless to repeat it here. At the end in red letters, "Explicit liber iste eplär, beati Hieronimi p. man'. fris hermām de bercha ann. dm. 1449. scrips' i mōte sc̄i Hieronimii, orate p. eo."

15. (1) ROBERTI LINCOLN. TRACTATUS, qui sic incipit, "Scriptum est de levitis et de mysteriis tabernaculorum duorum, &c."
- (2) EJUSDEM SUMMA DE JUSTITIA, in 9 chapters.
- (3) EJUSDEM TRACTATUS, q. s. incip. "Templum Dei Sanctum quod estis vos."
- (4) RIC. DE STO VICTORE DE STATU INTERIORIS HOMINIS POST LAPSUM.
- (5) TRACTATUS DE ARTICULIS FIDEI.
- (6) TROPOLOGIA SUPER EVANGELIA PER ANNUM, i.e. from Advent to Easter.
- (7) ROBERTI LINCOLN. SERMO AD CLERUM. "Ego sum pastor bonus. Tria sunt...."
- (8) TRACTATUS DE BESTIIS ET AVIBUS.

Small 4to. MS. vellum—in different hands. T.C.S.

There are some stray sheets at the beginning and end, which were the cover formerly before the volume was bound: they are written upon, and contain apparently some astrological treatise.

Robertus Lincoln. The celebrated *Robert Grostete*, or *Grostehead*, born at Stradbrooke, in Suffolk, about 1175, died in 1253. Portions of his works are found in most English libraries in MS. They were very voluminous. There is a catalogue in *Pegge's Life* of him; and several are published in *Browne's Fasciculus*.

(2) (3) (7) are probably the same as those mentioned by Cave as *Summa de Justitia*, *De Officio Sacerdotali*, and the *Sermo ad Clerum* on the same text.

(8) seems to be by Robt. Grostete also. There is in one of the old catalogues of the Cathedral Church of Durham, published by the *Surtees Society*, "Liber bestiarum, avium, &c. moralizatus," beginning in the same manner that this does, but there can be no certainty, as there are several works of this kind of middle-age composition.

(4) *Ric. de St Victor*, a Scotchman, a regular Canon, and afterwards Prior of St Victor (a priory at Paris) 'Bernardi et Hugonis Victorini familiaris,' Cl. 1450.

This tract has the title 'Ric. de S. Victor super Isaiam,' which might mislead, but on comparing the contents, I find it is the tract mentioned above in the *Historia Literaria*, in 54 sections.

(5) Cave mentions by Grostete a 'Tractatus de Articulis Fidei,' which he calls 'bene prolixus'—but this is very short. It is improbable that the author of such a production can be assigned at all, as there are innumerable tracts occurring with this title in MS. collections; especially as this book seems meant for a common-place book of theology—see the following remark.

It must have belonged to some religious house—though none is mentioned by name. There is at the beginning this inscription, "Liber quondam Magistri Nicholai Kempston, anno domini, 1477, nunquam vendendus per ultimam voluntatem defuncti—ac liber occupandus a sacerdotibus.....ad

predicandum verbum Dei—ab uno sacerdote ad alterum sine pretio tradendus
quamdiu duraverit: orate.....pro anima ejus.”

16. S. HIERONYMI EPISTOLE, &c. quorum Catalogus infra :

Ad Ctesiphontem—contra eos qui dicunt hominem posse esse sine peccato si vehit (i.e. Pelagianos)—Definitio Fidei symboli in Niceno Concilio—Ep. ad Cipriani—ad Demetriadiem Virginem—ad Eustochium virginem de virginitate servanda—ad Ascellam de fictis amicitiis—Libri II. adv. Jovinianum—Ep. 2. ad Paumachium—Liber contra Helvidium de virginitate B. Mariae—Ep. ad Heliodorum Monachum—Liber ad Nepotianum—Ep. ad Rusticum Monachum—ad Paulam de morte Blestille—ad Heliodorum Episcopum—Epitaphium Nepotiani presbyteri—ad Pammachium de subita peregrinatione Pauline—ad Oceanum—Ep. Damasi Papæ ad Hieron. de 5 quæstionibus in Genesi—Rescript. Hieronymi—Tractatus in Cantic. Cantieorum ex Origene translatus—Ep. ad Tranquillum, quomodo Origenes sit legendus—Ep. 2 ad Damasum de Seraphyn—Damasi Ep. ad Hieron. de ‘Osanna’—Rescriptum Hieronymi ad Damasum—2 Ep. Augustin. ad Hieron.—2 Ep. Hieron. ad Augustin.—2 Ep. Augustin. ad Hieron.—Rescriptum Hieronymi—2 Ep. Augustin. ad Hieron.—2 Rescripta—Ep. Augustin. ad Hieron.—Ep. Hieron. ad Marcellinam et Anapsychiam—Ep. 2 Augustin. ad Hieron.—3 Ep. Hieron. ad Augustin.—ad Alypium et Augustin.—Explanatio Fidei S. Hieronymi ad Alyp. et Augustin. missa—Ep. Pammachii et Oceani ad Hieron.—Rescriptum Hieron.—Ep. Epiphani, Cyperi missa ad Johannem Constantinop. translata a S. Hieronymo—Ep. Hieronymi ad Pammachium de optimo genere interpretandi—(a) Tractatus de Libris *περὶ ἀρχῶν* Origenis—ubi ea que sunt adversus Fidem Catholicam, pandit—Ep. ad Demetriadem virginem—Folio, MS. paper, well written, and in good condition.

(a) is said to be by Ruffinus—not by Jerome.

17. S. ANSELMI TRACTATUS XVI. viz.

1. 2. CUR Deus homo, lib. 2. adv. Gentes.
3. PROSOLOGION.
4. DE CASU DIABOLI.
5. DE VERITATE.
6. DE LIBERO ARBITRIO.
7. DE CONCEPTU VIRGINALI ET ORIG. PECCATO.
8. EP. AD WALERANNUM EPISCOPUM DE AZYMI ET FERMENTATI SACRIFICIO.
9. DE SACRAMENTIS ECCLESIE AD EUNDEM.
10. DE CONCORDIA PRÆSIDENTIÆ DEI, PRÆDESTINATIONIS, ET GRATIÆ CUM LIB. ARBITRIO.
11. DE GRATIA ET LIB. ARBITRIO.
12. DE PROCESSIONE S. SPIRITUS.
13. DE GRAMMATICO.
14. DE INCARNATIONE VERBI.
15. MONOLOGION, in 80 chapters.
16. DE SIMILITUDINIBUS.

S. ATHANASII LIBER DE FIDE ET SPIRITU SANCTO, 8 books.
BOECIUS DE TRINITATE.

EJUSDEM LIBER DE BONO AD JOHANNEM DIACONUM.

EJUSDEM LIBER DE DUABUS NATURIS IN UNA PERSONA CHRISTI ad eundem.

RABANUS MAURUS (rectius *Paschasius*) DE CORPORE ET SANGUINE CHRISTI, c^o. 67, mutilus in fine.

Folio. MS. vellum. Anselm is in a smaller hand. The last treatise is much injured.

(1) All the above are genuine works of S. Anselm, except the 16th, of which Cave says 'Non Anselmi sed Eadmeri est.' Eadmer was the pupil of Anselm, and a monk of Canterbury: floruit 1121. There are similar MSS. C. C. C. Libr. *Nasnith's Cat.* 155, and 154.

(2) There is by S. Athanasius a genuine treatise 'de Trinitate et Sp. Sancto,' which exists only in Latin, but I suspect this is the treatise mentioned by Cave as 'De Sancta Trinitate, lib. 8.' "Latine, et omni dubio procul scriptoris Latini opus; Vigilio Tapsensi (484) asserit Chiffletius qui proinde inter Vigilii opera ei locum dedit: et cum eo consentient Sirmondus, Labbeus, aliquie. Idacio Claro (385) in Hispania Episcopo tribuant nuperi Editores."

(3) (4) (5) are all genuine productions of Boethius.

(6) *Rabanus Maurus*, a Frenchman, born in 785, a disciple of Alcuin—Abbas Fuldensis in 822, Archbishop of Menth in 847, died 856, "inter seculi sui doctrina claros facile princeps," Cave, H. L. The work however here mentioned is not his, but that of *Paschasius Radbertus*. See *Usher, Biblioth. Theol.* MS. p. 129. Cave, and see also the 'Answer to the Jesuit.' Paschasius was the author of new opinions on the Eucharist. *Mabillon* found in the *Codex Gemblacensis*, an answer to Paschasius, which he thinks to be a lost work of Rabanus, the *Epistola ad Egilonem abbatem Fulensem*. In this Epistle, Rabanus, or the author, whoever he may be, contends for the two following propositions:

"Corpus Eucharisticum non esse prorsus idem quod natum ex virgine.

"Christum non toties pati quoties missarum solemnia celebrantur."

Paschasius was Abbot of Corbey in 844, died in 851. *Bellarminus De Script. Eccl.* p. 226, says, "Primus auctor qui serie et copiose scripsit de veritate corporis et sanguinis Domini in Eucharistia." Cave however notes that many things in this treatise of Paschasius disagree materially with the Romish doctrine of the Eucharist, especially c^o. 3, 4, 15, to which he says Sirmondus has been obliged to apply "σοφά quædam φάρικα." Cave mentions this MS. in the Library of S. John's Coll. as attributing the treatise wrongly to Rabanus Maurus.

18. ARNULPHI AURELIANI GLOSSULÆ IN LUCANUM DE BELLIS.

Small folio, MS. vellum, in poor condition, wooden binding. T. C. S.

"Allegantur in Statuum et Britonem a Barthio Arnolphi Aurelianensis scholia MSta in Biblioth. Gudiana." *Fabricius, Bibl. Lat.* Vol. 1, p. 381, note, Hamburg, Ed. 1721. This is the only notice I can find of the work or its author.

19. (1) IO. YPERMANNI MEDICINA PRACTICA.

(2) IO. LANFRANC MEDICINA PRACTICA.

A dirty German MS. on paper, 4to. bound in wood. T. C. S.

(1) Of this individual I can find no mention any where. His work is not noticed in the *Bibliotheca Medica* of Lipenius. Probably no one will care to investigate the matter.

(2) I. Lanfranc was a physician and surgeon at Milan at the end of the 13th cent. He was exiled by one of the contending parties in the contests of the Guelph and Ghibelline factions. In 1295 he fixed himself at Paris, and was in great reputation. He founded the surgical College of St Côme. This German translation is by *Otho Brunfels*, and was published at Frankfort 1566. See *Biogr. Univ.*

20. **JANUENSIS SERMONES DOMINICALES TOTIUS ANNI, ET DE FESTIS PRÆCIPUIS.**

4to. MS. partly vellum, partly paper, old vellum binding. T. C. S.

Jacobus de Viragine, or *de Voragine*, general of the Dominicans and Arch-bishop of Genoa, thence called Januensis, Cl. 1290. "Imperatoris partibus fuisse dicitur, unde eum die cinerum Bonifacius VIII. sententiam illam pro more in eum ad pedes suos provolutum proferre debuisset 'Cinis es et in cineres revertaris' conjectis in cineribus oculis, haec ei dixiss eretur. Gbellinus es et cum Gbellinis tuis ad nihilum revertaris." He was, "vir in Deum devotus, in pauperes munificus, pius magis quam doctus—sed in rebus historicis nimium credulus." *Cave, H. L.*

He is said to have translated the Bible into Italian, but this statement is controverted by *Le Long* and *Fontanini*. *M. Crié's Ref. in Italy*, p. 52. *Cave* mentions by him "Sermones pulcherrimi de tempore per totum anni circulum"—and "Sermones de Sanctis per anni totius orbitam."

Some have confounded him with *Johannes Januensis de Ballis* says Fabricius, and *Mansi* immediately proceeds to attribute these Sermons to the latter instead of the former—but I think he is wrong—for neither Fabricius nor *Cave* mention any such production by John de Balli.

John Balli is mentioned by *Hallam, Litt. of Europe*, Vol. 1. p. 107. *Senebier* says that Januensis also means 'of Geneva,' but I do not find that Fabricius recognizes this meaning. It is usually taken to mean 'of Genoa.' See *Senebier, Cat. MStorum, Genera*, p. 59.

Bishop Jewel had no high opinion of him. See the place quoted. F. 7.

21. **SERMONARIUM PRÆCIPUE S. AMBROSI ET S. AUGUSTINI.**

Small folio, MS. vellum, well written, bound in wood. T. C. S.

There is an index to the contents at the beginning of the work. The following is a more detailed one, and will shew what the contents of such books (which are very common) usually are.

Dominica 1 ^a in adventu.	1	Sermon by S. Ambrose.	4	by S. Augustin.
..... 2 ^a	1	1
..... 3 ^a	1	1
..... 4 ^a	1	2

Prophetia Sihylæ de Adventu Domini Ex Augustini libro de Civ. Dei.

Sermo S. Augustini de ortu Domini Salvatoris.

De Nativitate Domini. 3 Sermons by S. Ambrose. 1 by S. Gregory Nazianz. 13 by S. Augustin.

S. Augustinus—de Consonantia Evangelistarum in generationibus domini nostri I. C.

De Nativitate. 1 Sermon by Ful. m'us. 6 by Maximus. 1 by Isidorus.

- In natali Sti Stephani. 1 Sermon by Fulgentius. 7 by S. Augustin.
 Miracula Sti Stephani ex libro S. Augustin. de Civitate Dei.
 In natali S. Johann. Evang. lectiones ex historia ecclesiastica.
 In natali Sanctorum Innocentum id. id.
 In circumcisione Domini. 1 Sermon by S. Ambrose. 1 by Maximus.
 1 by S. Augustin. 1 by Origen.
 De Epiphania. 10 by S. Augustin. 9 by S. Ambrose. 8 by Maximus.
 1 by Fulgentius. 1 by Gregory Nazianzen.
 In natali sanctorum martyrum Fabiani et Sebastiani. 2 Sermons by
 S. Augustin.
 In natali Ste Agnetis. 2 by S. Ambrose.
 In natali Sti Fructuosi Episcopi, Augurii et Eulogii diaconorum, et
 S. Aguetis Virg. a Sermon by S. Augustin.
 In natali Sti Vincentii. 2 Sermons by S. Augustin. 1 by Pope Leo.
 In conversione Sti Pauli. 1 Sermon by S. Augustin.
 Extr. ex Epistola beati Paulini Episcopi ad S. Augustin. in purificatione
 B. V. et Responsio Augustini.
 In cathedra S. Petri. 2 Sermons by S. Augustin. 1 by S. Ambrose.
 Septuagesima, a Sermon by Johannes Episcopus.
 Sexagesima, a Sermon by id. id.
 Quinquag. a Sermon by S. Augustin and one by Maximus.
 Dominica 1^a in Quadrag. 1 by S. Ambrose. 1 by S. Augustin. 2 by
 S. Ambrose. 1 by Maximus. 1 by S. Ambrose, and 1 by Maximus (for
 the whole week.)
 First week in Lent. Homilia beati Hieronymi ad Damasum. Sermons
 in the following order—Ambrose—Maximus—Ambrose—Maximus—Ambrose
 —Maximus.—Pope Leo, de transfiguratione—S. Augustin.
 Dominica 2^a. Sermons—S. Augustin—S. Ambrose. 2 by S. Jerome. 6 by
 S. Augustin.
 Dominica 3^a. Sermons—3 by S. Augustin. 4 by S. Ambrose.
 Dominica 4^a. Sermons—1 by S. Augustin. 2 by S. Ambrose. 1 by S. Au-
 gustin. 3 by S. Ambrose.
 Dominica 5^a. Sermons—1 by S. Augustin. 3 by S. Ambrose. 1 by Johannes
 Episcopus. 1 by S. Augustin. 1 by S. Anubrose. 1 by S. Augustin.
 In Cena Domini. 3 by S. Ambrose.
 In Parasceue. 1 by S. Augustin. 1 by Johannes Episc.
 In Sabbato—de vigiliis pascha. 3 by S. Ambrose. 5 by S. Augustin.
 Three Sermons by S. Augustin de Sacramentis.
 Two Sermons by S. Augustin de Sacramento Infantum.

22. **BEDÆ VENERABILIS PRESBYTERI, DE RATIONIBUS TEMPORUM, c^o. 72.**
EJUSDEM LIBER DE COMPOTO (sic) LUNÆ.
EJUSDEM EPIST. AD VICTEUM PRESB. DE ÄQUINOCTIO.
ALBERICUS DE COMPOTO LUNÆ, c^o. 38.
TABULÆ CALENDARIAE.

4to. MS. vellum, well bound in Russia, beautifully written. ‘Ex dono G. Smith.’

“Hic est lib. S. Marie de Rading, quē qui celavit et frandem de eo fecit. anathā sit.” This, I think, must be S. Marie de Raveningham, in Norfolk, which had a college built by John de Norwych, in the reign of Edw. III. to the honor of S. Mary and S. Andrew, for a master and eight priests. *Tanner, Not. Mon.* p. 159.

Some monkish rhymes at the end:

“Cum bene pugnāris, et vincere cuncta potāris,
Quod magis infestat, vincenda superbia restat.”

The two first works of Bede are genuine and in print. The third is also genuine and in print. It is about the time of Easter; “juxta anatolium Ægyptium apud Euseb.” Fabricius says it is addressed “ad Wichredum,” which is probably only the Saxon form of the name here given, see I. 15. There was a passage in some copies of this epistle which brought forward an example from A.D. 776, which induced Baronius to suppose that Bede must have lived till then, whereas he died in 735, according to the most probable opinion. Usher thought the work spurious. But Mabillon found an old MS. copy which does not contain the reference “in bibliotheca Laubiensi,” whence he concludes that it was added by a later hand. The passage is therefore left out in the Paris edition of 1681, 4to. In some MSS. the work is attributed to one ‘Philippus presbyter,’ but improbably so. ‘*Petravius, Ep. p. 157.*’ Cave and Fabricius.

I cannot find the passage in question in the MS. but the references are not sufficiently clear to authorize a positive assertion.

Albericus. I am in doubt to which of the two following persons of that name, this tract should most probably be referred.

Albericus Casinensis. A Monk and Cardinal who flourished 1057, and was appointed by Gregory VII. to dispute against Berengarius in the Roman Synod, 1079. Among his works mentioned by *Peter Diaconus de viris illustribus*, c. 21, is one “*De Astronomia.*” Cave, H. L. Fabricius does not mention this by name, but refers to Peter Diaconus.

Albericus Trium Fontium. Not ‘in Gallia’ as Cave says, but in Catalonia, a monastery founded 1117. of which Albericus was a Monk, ‘ord. Cisterciensis.’ Cave only mentions by him an historical *Chronicon*, which he brought down to his own time, 1241; but Fabricius adds “Diligentem in eclipsibus annotandis observavit Chifletius de Anastasi Childerici, p. 25.” See also, *Oudin. de S. E.* Tom. 3, p. 182. The latter seems the least likely, I think.

In the *Catalog. MSS. Angliae et Hiberniae*, Vol. 2, p. 199, N°. 6474. The same work is mentioned in the Library of Charles Theyer, in the county of Gloucester.

B.

1. RICHARD ROLLE, HERMIT OF HAMPOLE:

- (1) DE INCENDIO AMORIS DIVINI.
- (2) MELOS CONTEMPLATIVORUM.
- (3) DE JUSTE JUDICANDO ET RECETE DISCERNENDO.

Small folio, MS. vellum, beautifully illuminated. T. C. S. In old wooden binding. At the end the arms of the priory of argent, a fesse chequy vert and of the field.

Hermit of Hampole, or *Ricardus de Ampullis*, or *Ric. Pampolitanus*, patria Eboracensis, theologiae doctor, ordinis S. Augustini Eremita prope eoenobium sanctimonialium Hampolense, quatuor milliaribus a Doncastro in agro Eboracensi dissitum, vitam egit eremiticam. Claruit 1340. Obiit 1349. Habetur MS. in bibliotheca Cottoniana officium S. Ricardi Hampole eremiti in quo de vita et miraculis ejus agitur. *H. Wharton, Add. to Cave, H. L.*

- (1) Is published in the *Bibliotheca Patrum*, Vol. 26, p. 609.
- (2) *Leland* mentions *Script. Brittan.* p. 348, c. 372—as in the Library of the Carmelite Monastery, London—carmen rhythmicum nomine Meli— which is probably the same as this.
- (3) I cannot find mentioned any where, not even in *Pitseus*, who gives a very long catalogue of his works. Vide *Pitseus, Rel. Hist. de Rebus Anglicis*, p. 465, and *Oudin*, Tom. 3, p. 927.

2. (1) AEGIDIUS ROMANI COMPENDIUM THEOLOGICÆ VERITATIS, lib. 7.

- (2) SPECULUM HUMILITATIS, only a few pages.

4to. MS. vellum, well bound. T. C. S.

Aegidius Romanus, v. supra, in A. 12. Archbishop *Usher*, Index to Answer to the Jesuit, says it is the same work that has been attributed to *Cardinal Bouaventura* and to *Albertus Magnus*. It is preceded by two tables of contents, one alphabetical, the other by chapters. It seems to be a summary of the opinions of S. Thomas Aquinas, “super omnes Libros S. Thomae de vtab. (veritatis?) Theologicis. The following are the titles of the seven books. 1^a. de natura propria divinitatis. 2^a. de operibus conditoris. 3^a. de corruptela peccati. 4^a. de humanitate Christi. 5^a. de suscitacione gratiarum. 6^a. de virtute sacramentorum. 7^a. de ultimis temporibus et de passis malorum ac premiis beatorum. In *C. C. C. Library, Nasmyth's Cat.* 64.

(2) This is also mentioned in Appendix to *Cat. MS. in Cathedral Church of Durham*. *Surtees' publications*, 1838, I. p. 146.

3. PETRI DE CRESCENTIIS LIBER RURALIUM COMMODORUM, ad honorem Dei omnipotentis et serenissimi Regis Caroli compilatus.

4to. MS. vellum, well bound.

Pietro Crescenzi, Philosophus et Medicus Bononiensis (Bologna) Cl. 1280. “This very curious treatise exhibits the full details of Italian husbandry about 1300.” *Hallam, Middle Ages*, c. 9, part 2.

It is dedicated to Charles II. King of Jerusalem and Sicily. See also *Fabricius, Bibl. M. et Inf. Lat.* B. 3, p. 433. Ed. Mansi.

4. PETRI COMESTORIS HISTORIA SCHOLASTICA.

4to. vellum. A sacred history from the Creation to the end of the Acts of the Apostles. It has been published in several editions—is dedicated to Gulielmus Archiep. Senonensis.

Peter Comestor, or *Manducator* (*Mangeur*, in Fr.) a Frenchman, Chancellor of the University of Paris; he afterwards retired to the cloister of S. Victor, where he died 1173. *Trithemius* gives the following reason for his name, “quod Scripturarum auctoritates in suis sermonibus et opusculis crebrius allegando quasi in ventrem memoria manducarit.” Of this work *Rich. Simon, Tom. II. Histoire Critique du N. T.* p. 320, says “Il n'y avoit rien en ce tems là de plus grand ni de plus estimé pour l'Ecriture Sainte, que le Pierre Comestor qui a été traduit dans plusieurs langues de l'Europe. On ne lisoit la Bible que dans la manière qu'elle était dans ce compilateur avec ses gloses. Cet usage a duré très longtems en France.” *Fabričius, Ed. Mansi.* It was translated into French by *Guilart du Moulin*, a canon of Aire. *Warton, Eng. Poetry*, Vol. 2. p. 103.

In the *MS. Notes on Care*, in Lambeth Library, “De eo, memoratu dignum est, quod refert *Gyraldus Cambrensis* ipsius discipulus—in *Gemma Ecclesiastica* (quæ hodie MS. in Biblioth. Lambeth. servatur) 2. 6. his verbis: Hoc autem magistrum Petrum Comestorem in audience totius scholæ suæ que tot et tantis viris literatissimis referta fuit dicente audivi—quod nunquam hostis ille antiquus in aliquo articulo adeo Ecclesiam Dei circumvenit, sicut in voti illius (sc. continentia sacerdotum) emissione.”

Here is his Epitaph from a MS. in the King's Library (*Casley's Cut.*)

“Petrus eram, quem Petra tegit, dictusque Comestor:
“Nunc comedor. Docui vivus: nunc cesso docere
“Mortuus: ut dicat, qui me videt incineratum
“Quod sumus, iste fuit: erimus quandoque quod hic est.”

5. Has been removed to I. 13.

6. THE BIBLE IN ENGLISH METRE.

MS. paper, 4to. well bound, in good order.

At the end of the Gospel History is written:

Explicit Temporale in Anglia P Pole (a fish.) (Qu. Hampole?)

Afterwards comes a metrical instruction about fasts and festivals; ending with

(A fish) Pole is faire.

On comparing the MS. with the extract in *Wharton's Hist. of Eng. Poetry*, from the Vernon MS. of the Bodleian, called ‘Nowhere,’ the two are widely different. Richard of Hampole is said to have translated several parts of the Bible into Engl. metre.

7. RICHARD HAMPOLE'S “PRICKE OF CONSCIENCE.” Engl. metre.

4to. MS. paper. T. C. S.

There is an account of this book and specimens in *Wharton's Hist. of Engl. Poetry*, Vol. I. p. 256. He says: “It is the commonest MS. in our Libraries.” He thinks it a very poor performance and prophecies he shall be its last transcriber.

In the *Addenda* to *Cave's H. L.* there is this account of it: Opus in 7 partes divisum. 1^a agit de natura humana. 2^a de mundo. 3^a de morte. 4^a de purgatorio. 5^a de die judicii. 6^a de peccatis inferni. 7^a de gaudiis colli.

In the *British Critic*, No. 61, p. 23, is a short notice of the controversy as to the author of this poem. It appears to have been ascribed to John de Wageby, and to Robert Grostete. There are two versions of the poem, differing in language and metre. The following is extracted from appendix to *Pegg's Life of Grostete* in the Catalogue of his works:

"Stimulus Conscientie (rythmis Antiquis Angl.) lib. vii. The might of the Fader of Hevene. Hoc opus quod vulgo Ricardo Hampolo ascribitur, dicunt MS. Bibl. Bodl. Laud. K. 65, et G. 21. ut etiam MS. Digby 14. Rob. Lincoln deberi. Tanner Biblioth. The author of the Preface to the Book De Cessatione Legalium, when he says the bishop wrote verse, patro Sermone, must mean this work, though the authority is doubtful. The MSS. of which, there are I think four in the Bodleian, vary so much that I am of opinion there were two metrical versions in English of Hampole's Latin Prose, and that Hampole was not author of either; since, as Mr Wharton observes, it is not likely he should translate his own work. However the poem called the Prick of Conscience is but a translation, and if Hampole, who died in 1348, composed the original, the translation could not be by our bishop: on the contrary, Mr Wharton, with good reason refers the two versions to the reign of Edward III." Pegg, p. 287.

Mr Guest, Hist. of Eng. Rythms, Vol. 2. p. 418, considers the second translation to be by Thos. Asheburne, a Carmelite, of Northampton.

S. MAGISTRI PETRI CANTORIS PARISIENSIS VERBUM ABBREVIATUM.

4to. MS. vell. old wooden binding. T. C. S.

In the beginning the name of "Alex. de Hospreng."

Petrus Pictaviensis, Canonicus S. Victoris et Theologie Scholae Rector, Cantorique, Parisiensis, sua aetate egregius vitaque ac scientia clarus, denique Episcopatum Tornacensem (*Tours*) fugiens, in eoenobio quod Longus pons dicitur, ord. Cisterc., in diocesi Suessionensi (*Soissons*) diem obiit 1197. Ex ejus luebratione vidit lucem, Summa de sugillatione vitiorum et commendatione virtutum, que *Verbum abbreviatum* etiam solet nuncupari, quia incipit a verbis Rom. 9. 29. Verbum abbreviatum faciet Dominus super terram, (in 123 ch.) *Fabricius*.

It must not be confounded with the *Verbum abbreviatum* of *Peter de Alliaco*, 1350, which is a commentary on the Psalms.

9. LEGENDA, metro Gallico.

VITÆ ET MARTYRIA APOSTOLORUM. Galliee.

DE VIRTUTIBUS ET VITIIS. Galliee.

4to. MS. vellum, handsomely illuminated.

At the end, "Ce livre compila et fist uns freres de l'ordre des prescheurs a la reqste dou roi de France Philippe en l'an de l'incarnation Ihu Christ. 1279. Deo gratias."

This is King Philip III. The last treatise is a collection of stories from different parts of Scripture, mixed with moral essays and legends. Among others, that of the Twelve Apostles forming the Creed. It is mentioned also with the same subscription as above, as forming part of a MS. in the

King's Library. *Casley Cat. King's Library*, 19, c. 2. 1—6. It is not an uncommon kind of MS, the inscription being also at the foot of many other French MS, with sometimes a variation. See *Senebier Cat. Bibl. Genève*, p. 404. See also *Warton's Hist. of Eng. Poetry*, Vol. 2. p. 109.

10. PSALMI ET ALIA ECCLESIASTICA CANTICA cum glossa interlin. et ordin.

4to. MS. vell. well bound. "Ex dono Jeremiah Holt, 1634."

11. PETRI LOMBARDI SENTENTIARUM LIBRI IV.

4to. MS. vellum, illuminated, bound and in good condition.

Peter Lombard was Archbishop of Paris in 1159. There is a dispute whether he composed his Book of Sentences out of one on the same subject by *Bandinus* "obscurus et ignotus quidam theologus," says *Cave*. He refers to *Thomasinus de Plagio Literario* § 493—§ 502. *Fabricius*, however, says *B. XI*, "tamen plagio ideo nentiquam arguendus mihi videtur, præcipue cum de Bandino non est adeo exploratum, num ante Lombardum scripserit, sed epitomen potius quandam sententiarum Lombardi referre potest videri." *Biblioth. Med. et Inf. Latinitatis*.

This celebrated work has been commented upon by authors innumerable. The titles of the four books are—*De Mysterio Trinitatis*—*De Creatione*—*De Incarnatione*—*De Sacramentis*. They consist of extracts from the Fathers and digested "methodo scholastica." It is probable that he was much assisted by the works of *Johannes Damascenus*, which had then been lately translated from the Greek. *Erasmus*, on Matt. 1. 19, speaks of our author in commendatory terms.

12. JOHANNES GOWER, CONFESSIO AMANTIS, in Eng. metre.

Large 4to. MS. vellum. T. C. S. In old wooden binding.

There is the usual account in Latin at the end of the MS. of Gower's works, (See *Ellis's Specimens of Eng. Poetry*, Vol. 1. pp. 172, 173,) legibly written, and not appearing to vary much from the one he has given. I need only remark that the work usually called "speculum meditantis" is here called "speculum hominis." For the information of those who do not care to search further, it may as well be noticed, that there are three recorded works of Gower: "*Speculum hominis*" in French metre—"Pax clamantis," in Latin Elegiacs, giving an account of the insurrection of the serfs in Richard II's time—and the "*Confessio Amantis*."

13. GREGORII MAGNI HOMILIE IN EZECHIELEM, LIBR. II.

4to. MS. vellum, in old wooden binding, good condition. D. D. Jeremiah Holt.

Pope Gregory the Great ascended the papal chair in 590. The work here mentioned was according to *Cave*, written about 595, nine years before his death.

14. (1) INTRODUCTIO DE CONFESSione—DE MODO INQUIRENDI DE FIDE CATHOLICA—DE 10 PRECEPTIS ET 7 PECCATIS—DE OMISSIONIBUS—MODUS CONFITENDI—PENÆ SEU PENITENTIÆ INJUNCTÆ—IN-

DULGENTLE SEU REMISSIONES—MODUS ABSOLVENDI—CASUS—
PRIMA CHARTA—CHARTA DE FORESTA—MAGNA CHARTA—
INSTRUCTIONES DE CONFESSione.

- (2) ARISTOTELIS SECRETa SECRETORUM.
- (3) DE PERSEVERANTIA, CONTRA INCONSTANTES POTENTES ET SAPIENTES HUJUS MUNDI.

Small 4to. MS. vellum, mutihs in Fine, bound in old wood covers.

T. C. S.

(1) This is called in the MS. "Prima pars oculi sacerdotis." I have given the contents as they seem of rather a heterogeneous nature; in D. 18, the "prima pars" agrees with this. D. 18 contains the whole of the work. I therefore refer to that place for an account of its author, &c.

(2) The full title is "Aristotelis liber moralium ad Alexandrum, vocatus de regimine principum (or) dominorum seu de Secretis Secretorum," no account of it is given by Fabricius; except a very short one in the *Biblioth. Graec.* Lib. 3. c. vi. 37, where he says it is spurious, and refers to two or three authors who have mentioned it. "Liber dedicatur Guidoni de Valencia civitatis Tripolis Episcopo per Philippum clericum, qui eum de Arabico Latinum fecit." Nasmith, Cat. of C. C. C. Libr. 407.

"For the scientific part of his work (confessio Amantis) Gower was probably indebted to a spurious work of Aristotle, called *Secretum Secretorum*." Ellis *Specimens*, Vol. I. p. 178.; See also *Warton's Hist. of Eng. Poetry*, Vol. 2. pp. 7, 8; where he adds concerning it, "A work treated as genuine and explained with a learned gloss by Roger Bacon, and of the highest reputation in Gower's age, as it was transcribed and illustrated with a commentary for the use of King Edward the III. by his chaplain Walter de Millemete, prebendary of the Collegiate Church of Glascney, in Cornwall. It is cited by Bradwardine in his work *De Causa Dei*."

(3) This is mentioned by W. Crashaw in his note in the MS., as "Epitome Libri Innocent. III. de miseria humanae conditionis"—but on comparing the two I cannot see the least point of resemblance. It begins thus—"Ansemus, in Civitate roma reguavit prudens...." It contains 37 chapters.

15. (1) RECEIPTS AND MEDICINES. Eng. and Lat.
 (2) AN HERBAL. Eng.
 (3) HIPPOCRATES, 1 book. Eng.
 (4) ANTIDOTARIUM NICOLAI. Anglice—cnum Calendario.
 (5) TRACTATUS HERBARUM. Lat.

Small 4to. MS. 1. Vellum and paper. 2, 3. Paper. 4, 5. Vellum.

The last two having illuminated capitals—in good condition. "Ex dono Magistri Gent ecclesie Burbrooke in Essexia Rectoris—hujus Collegii nuper alumnms."

(4) In C. C. C. Library, 424, II. Nasmith's Catalogue, "A Treatise of Medicine or Dispensatory, by Nycolas."

Nicholas Hostreshamus, 1443, medicus celeberrimus. Among his works is given "Antidotarium. Librum unum, qui sic incipit Ego Nicholaus rogatus a quibusdam" as this does. *Pitseus, Rel. Hist. de Rebus Angl.* in anno 1443.

16. FRIER DANIEL HIS THREE BOOKES OF PHISICKE.

4to. MS. paper, in English, with old wood binding. T. C. S.

Henricus Daniel, ordinis Predicatorum S. Dominici, monachus Anglus
 Vir in omni seculari scientia bene versatus, in Philosophia autem naturali
 et arte medica insigniter peritus—Scripsit “Manipulum Florum,” Lib. 1.
 and “De Judicis Urinarum,” Lib. 1. Cl. 1379. *Pitceus*, p. 521.

There is the same MS. in the Bodleian, 3605. *Cat. MS. Engl. et Hibern.*
 “Englished by himself,” says the Catalogue.

17. LUCERNA CONSCIENTIE.

SPECULUM FIDEI ET RELIGIONIS CHRISTIANE.

HUGONIS DE S. VICTOR—SPECULUM ECCLESIE.

. DE OFFICIIS ECCLESIASTICIS.

. DE DIE DOMINICO.

. DE DECEM PРЕCEPTIS.

BONAVENTURA DE 10 MANDATIS.

BERNARDI SYLVESTRIS EPISTOLA.

DE 7 CAPITALIBUS VITIIS EX EDIT. B. BERNARDI.

4to. MS. vellum, in old wooden binding, poor condition. T. C. S.

The vellum only extends to the three first treatises, which are well written; the rest on paper and badly written, but apparently by the same hand. Of the *Lucerna Conscientie* I cannot find any notice. The second tract is one of which the title is very common, but the contents various. I cannot, on comparing it with several of the same kind, discover any resemblance but that which the subject itself suggests, and I conclude therefore that no author can now be assigned to it.

(3) *Hugo de St Victor*, descended of an illustrious Saxon family, according to Fabricius, though there has been a good deal of doubt as to his origin—some making him a Fleming, others a Frenchman, and a Parisian. Was a regular Canon of St Victor, the monastery of Augustine monks at Paris. He died in 1140 or 1142, about 44 years of age. On comparing the treatises here ascribed to him, with the edition of his works, Venice, 1575, they appear to be *extracts* only, agreeing verbally here and there, but abridged in parts.

(7) *Cardinal Bonaventura*, the ‘Doctor Seraphicus’ of the Schoolmen—an Italian, born in 1221, General of the Franciscans, 1256, Cardinal in 1274, died the same year. Among his works is a treatise ‘*de 10 preeceptis*’ on comparing with ed. Moguntiae, 1609, it is like the former ones, rather abridged.

(8) *Bernardus Sylvester*, non diversus a *Bernardo Carnotensi*, (Bishop of Chartres,) obv. ann. 1180, ‘perfectissimums inter Platonicos seculi nostri’ says *Johannes Sarisberiensis*. This epistle is addressed ‘ad Raymundum Castri Ambrosii, de modo rei familiaris utilius gubernandae,’ is found in S. Bernard’s works. Ed. Paris, 1586.

(9) There is no such tract as this by S. Bernard. It is most probably an extract from his works.

18. PSALTERIUM TRIPARTITUM.—GALLICUM.—ROMANUM.—HEBREUM.
CUM CANTICIS.

MS. vellum, 4to. T. C. S. Mutilus in fine.

With curious drawings at the beginning—at the commencement of the Psalter. There is a preface consisting of Epistles of St Jerome and St Augustine, with extracts from their works relating to the Psalms. Arranged in three columns, *all in Latin*. It gives the Vulgate, another reading which is that called *Gallicum*, I suppose, and a third which differs a good deal from both, called *Hebreum*, which arrangement is found in several MS. Psalters. There is one in Trin. Coll. Library, well written, and in good preservation. The Canticles are as follows. 1. Of David after slaying Goliath. 2. Of Isaiah. 3. Of Hezekiah. 4. Of Hannah. 5. Of Moses. 6. Of Abacuc. 7. Of Moses. 8. Benedicite, omnia opera. 9. Magnificat. 10. Nunc dimittis. 11. Gloria in Excelsis. 12. Te Deum. Then the 3 Creeds, a Litany, and several prayers.

19. TRACTATUS ASTRONOMICI, PER RICH. ABBATEM DE ST ALBANO—
ET LUDOVICUM KARLION. SCRIPT. CIRC. ANN. 1482.

Small folio, MS. vellum, old wooden binding, with Tables of Eclipses, &c.

Richard Wallingford, 28th Abbot of St Alban's; died in 1335. "He made great proficiency at Oxford in the new studies then become reputable, and excelled, as Leland writes, in arithmetic, geometry and astronomy. *History of S. Alban's Abbey*, p. 230.

Ludorius Caerlion was at Oxford and Cambridge. When young he applied to mathematics and astrology, then to medicine, and finally to theology. By some he is said to have been Bishop of Hereford; obit. 1369. *Pitseus*, who quotes his treatise on astronomy as in Lord Lumley's Library.

There is a later copy of this work of Ludov. Caerlion. He was imprisoned in the tower by Rich. III. and lost his MS., he then composed another differing slightly from this. *Casley, King's Library*, 12. G. I.

20. (1) CALENDARIUM.

(2) ISIDORUS JUNIOR DE DIFFERENTIIS.

(3) HOMILIE VARIE.

(4) GESTA SALVATORIS, OR ACTA PILATI, 8 folios. VARIA, viz.

Prædicatio communis omnibus populis—Sermo Publicus—Sermo S. Ang. de Ebrietate—Sermo communis de criminalibus peccatis—Extracts from Augustin. Isidorus, Rabanus, Gregorius, Arnobius, Effrem, Beda, Servius, Maximus, Celestinus, (1 folio and ½)—Homelia Augustini—Sermo de Pœnitentia contra quosdam in divina pagina titubantes et plane contra claves ecclesie predicantes—De filiis sacerdotum et de aliis ex lapsu carnis generatis—De Ecclesia et Monasterio quid sit—De Pœnitentia—Versus de avaritia—Proverbia Patrum: viz. Isidorus, Beda, Sixtus, Gregorius, Augustinus, Seneca, Hieronymus, Laurentius, Maximus, Albinus, Prosper, Cesarius, Salvius, Johannes, Dionysius Areopagita, Celestinus, Ciprianus, Solomon, Ambrosius, Paulus, Jeremias, Hilarius.

(5) EXCERPTA EX GREGORII EPISTOLA AD SECUNDINUM.

De Jejunio quatuor temporum—Sermo de decimis—De Predicatione et Fide—De Episcoporum et Presbyterorum ordine—De Antechristo, latine; (at the side, in a later writing, is the picture of *a bear dressed as a mendicant friar*, and underneath in English, ‘Of Antechriste and his Signes’)—Sermo S. Gregorii de potestate ligandi et solvendi—Sermo contra iniquos judices et falsos testes—Exortatio ad Plebem—De Vitandis peccatis et de judicio futuro—Sermo S. Augustini de die judicii—De resurrectione mortuorum—Sermo—Sermo in Dedicatione—De hoc quod omnes homines dicuntur fures—6 Sermones de Ecclesia, de Tenacitate, de Rapina, de Sacrificio, de ultione Rapinæ, de ultione sacrilegii—5 Sermones ad Sacerdotes—Sermo S. Augustini de periculo Sacerdotis—Sermo ad Sacerdotes—Gregorius Johanni Constant. Episcopo de Superbia—4 Sermones ad Sacerdotes—Sermo ad Penitentes—ad reddendas Decimas Sermo S. Augustini—3 Sermones ad Contemplativos.—

(6) **LIBER XLVI SCINTILLARUM.**

Prologus Psalterii Beati Hieronymi—8 Psalms—Oratio Sti Augustini dicante angelo—Oratio ad Dominum—Oratio quamdiu sacerdos sarrat Eucharistiam—Oratio ad Dominum patrem omnipotentem—Oratio ad S. Mariam—2 Orationes ad Dominum—Oratio metrica—Oratio ad Deum.

(7) **SENECA DE INSTITUTIONE MORUM (2 pages only.)**

MS. folio, vellum, in old wooden binding, and not in good condition. T. C. S.

(1) The full title is as follows. “*Hic sut. oms. tmini. septuagesime: XLme. Pasche. Rogationū. Ascensioñ dñi. Pentecostes. collecti simul et qui sut. singli p cicli decennalr annos singlos breviter annostati*, with some handsome illustrations.

(2) *Isidorus Junior*, a Spaniard, Archbishop of Seville in 595. In 619 he presided at the 2nd Council of Seville, where he opposed Syrus the leader of the Acephali, and brought him back to the Catholic faith. He died in 636 in the Church of St Vincent, whither he had ordered himself to be carried. He is thus honorably mentioned by the Fathers of the 8th Council of Toledo. *Nostri seculi doctor Egredius, Ecclesie Catholice novissimum decus, praecedentibus aetate postremis doctrinae comparatione non infimus, et quod maius est in seculorum fine doctissimus atque cum reverentia nominandus, Isidorus. Care, H. L.*

The tract ‘*De Differentiis*’ was published at Madrid 1599. He is often called *Isidorus Hispalensis*. There is a short account of the work in *Fabri- cius*, B. IX. It is on the differences of words—*De Differentiis sive proprietate verborum.*

(3) Consists of 64 Homilies on all the festivals of the year: for the principal holy days there are several sermons given. There is no author mentioned for any of them.

(4) This is the spurious ‘*Acta Pilati*,’ or Gospel of Nicodemus. Its full title is “*Gesta domini Salvatoris que inventit Theodosius magnus Imperator in Ierlm (Jerusalem) in praetorio Pontii Pilati in cod. publicis a beato. Ambrosio Mediolanensi conscripta.*”

In Catalogo MSS. Angliae Codicum, p. 127, Gregorio Turonensi quoque tribuitur libellus de passione Domini, quem ipse *Gesta Pilati* videtur nominasse, Lib. 1. c. 23. Error iste mili ex eo videtur obortus, quod codice fuerit Gregorii Turonensis a non nomine subjectus—Sane Trithemius non agnoscit.

Gérard Vossius, Lib. 2. de Hist. Lat. e. 22. Apud Fabric. Codex Apocryph. N. T.

Fabricius also quotes from *Hornbeck, Miscell. Sacr.* pp. 32, 33, 34, a critical refutation of all the particulars in the above title. He also asserts in a note, Vol. I. p. 236, that in the Bodleian only is there a Latin MS. of this spurious gospel—relying on the Catalog. MSS. Angl. et Hibernie.

(5) This Epistle is published in “*Thesaurus Monument. Historic. et Ecclesi. Canisii.*” Ed. Basnage, 1725. Its subject is “de callidi hostis insidiis.”

(6) *Liber Scintillarum* is a common title. In the title to a tract in C. C. C. Library, 337, 4, “*Liber scintillarum venerabilis Bede presbiteri diversarum scientiarum ideo sic dictus quia scintille valent ad parandum incendium ita sententias diversorum patrum hic collectae valent et utilissime sunt ad ascendendas mentes fidelium.”*

(7) Inter opuscula supposita. *Libellum de moribus vita humanae* (separatum editum, Lipsiae, 1499, 4to.) *Trithemius* vocat ‘*de morum institutione*.’ Autorem habet Martinum Abbatem Dumiensem—et hinc Episcopum Bracarensem (Braga, Portugal) qui cl. circa 560. Extat etiam in *Biblioth. Patrum, Lugdun. Tom. 10*, p. 385. *Fabrie. B. L. Vol. 2*, pp. 511, 512.

21. VINCENTII SPECULI HISTORIALIS LIBERI 8 PRIORES.

Folio, MS. vellum, illuminated, in wood binding. T. C. S. A handsome volume.

“Primum volumen speculi historialis Magistri Thome Abbatis.”

In C. C. C. Library, 13, 14, are two other volumes beginning with book 9. These may at one time all have formed one set.

“*Vincentius Bellavaensis* (of Leauvais), a patria non ab episcopatu sic dictus—ordinis predicatorum—regnante Philippo Augusto Lutetiae literis operam navavit, obiit, ann. 1264.” *Fabricius, Lib. XX. Bibl. Med. et Inf. Lat.* The present work has been often published.

22. SERMONES EX. S. AUGUSTINI ET GREGORII MAGNI OPERIBUS.

Folio, MS. vellum, beautifully written—in bad condition. T. C. S.

The title says “quorum catalogum vide in fine libri,” but there is no catalogue. The word “magni” has been carefully erased throughout, leaving a vacant space in the titles of Pope Gregory’s Sermons.

24. S. AUGUSTINI COMMENT. IN EVANGELIUM S. JOHANNIS.

Small folio, vellum. T. C. S.

“*Liber Sti Andree de Hextoldesham.*”

Hextoldesham was the Saxon, Hagustaldunum the Latin name of Hexham, Northumberland, formerly an Episcopal See. “Thomas, Archbishop of York, A.D. 1113, placed here a Convent of Canons Regular of the order of St Austin. It was dedicated to St Andrew.” *Tanner’s Notitia Monastica*, p. 168.

25. OPERUM STI AUGUSTINI LIBRI 17, viz.

- (1) *De Doctrina Christiana*, Lib. 4.
- (2) *De Spiritu et Anima.*
- (3) *Contra 5 Heresies.*
- (4) *De Disciplina Christiana.*

- (5) DE LAUDANDO DEO.
- (6) DE LXXXIII. QUESTIONIBUS.
- (7) DE QUANTITATE ANIMÆ.
- (8) DE MAGISTRO.
- (9) SOLILOQUIA, Lib. 2.
- (10) RETRACTATIONUM, Lib. 2.
- (11) DE CREATIONE HOMINIS AD IMAGINEM DEI.
- (12) DE MIRABILIBUS SCRIPTURÆ, Lib. 3.
- (13) UNDE MALUM.
- (14) DE LIBERO ARBITRIO, Lib. 3.
- (15) DE VITA BEATA.
- (16) MEDITATIONES.
- (17) DE VISITATIONE INFIRMORUM.

4to. MS. vellum. I think it is T. C. S., but the place usually so marked has been devoured by rats.

- (1), (4), (6), (7), (8), (9), (10), (14), (15), are undoubtedly genuine works of St Augustine.
 - (2) "Alcheri Monachi Clarevallensis videtur"—says Cave.
 - (5) Is attributed by the *Benedictine Editors* to the same person.
 - (12) "Auctor erat Augustinus quidam monachus Cantuariensis—seu potius Cambrensis, i.e. Hibernicus" Cave.
 - (16) "Ex Anselmo, aliisque consarcinatus. Certe Bernardo recentior." Ibid.
- The catalogue of contents is copied from an old list in the beginning of the book. Between (1) and (2) there is "*Sermo beati Cæsarii Episcopi*. (11) is called a 'Sermon.'
- (3) In the supposititious works, Tom. viii, Appendix. *Benedictine Ed.* Paris, 1679, et seq.

26, 27, 28. S. THOMÆ AQUINATIS COMMENT. IN EPISTOLAS S. PAULI.
3 vols. 4to. MS. large size, on vellum. T. C. S. In poor condition.

Feliciter incipiunt commentaria clarissimi doctoris Angelicique ac hominis S. Thomæ de Aquino, ordinis predicatorum, Super Epistolæ Sanctissimi gentium doctoris Pauli Apostoli, correcta, emendataque summa cum dili-
gentia et ingenti sollicitudine per me fratrem Petrum de Borgomo, ordinis
fratrum predicatorum, sacre pagine minimum professorem.

Vol. I. to end of Romans, with date 12 Dec. 1491. Vol. II. to end of Galatians. Vol. III. to end of Hebrews, at the end of which, Per me fratrem Michaelm de Abiete ordinis fratrum minorum, Script. ann. 1493.

C.

1. CONCORDANTIE MAJORES STUDIO DOMINI PRIORIS ECCLES. CHRISTI.
CANTUAR.

MS. folio, vellum—well bound and in good condition. T. C. S.

"Hæc est tota et certa concordantiarum Sacrae Bibliothecæ Historia. Hugo de Santo Charo (qui ob. 1262) primus aggressus est et ope suorum sodalium perfecit, locis tantum indicatis. Johannes de Derlington (Archbishop of Dublin, see Pitseus in an. 1284,) et Ricardus de Stavenesby (sic) (Pitseus in an. 1295, calls him Stravancilius) et alii Angli Sodales auxerunt, ad loca indicata adjecitis S. Scriptura Sententiis, sed plerumque longioribus. Hæc duæ priores editiones dictæ sunt *Concordantia S. Jacobi*. Conradus de Halberstadt (an. 1321, Fabricius) tertiam suscepit brevioribus capitibus per quatuor tantum literas distinctis, et sententiis S. Scriptura ex parte recisis; saeculi vero XV circiter medio Johannes de Ragusio (an. 1433, Wharton) particularum indeclinabilium in prioribus omissarum alteras concordantias tentavit et ope amanuensium perfecit." *Jac. Echard, Script. ord. Praediat. Sec. 13, Toma. 1, p. 207, apud Le Long, Bibliotheca Sacra, Vol. 1, p. 457.*

Celebrate imprimis ejus concordantie, que magna vel etiam *Anglicana* appellari consueverunt. *Fabricius in "Johannes Derlingtoms."*

This MS. mentions as precedent to it the *'Concord. S. Jacobi.'*

2. S. THOMAS AQUINAS SUPER LIBROS I. II. SENTENTIARUM.

MS. folio, vellum, well bound. T. C. S.

"Heur. Prior." At end, "Sum scriptor talis monstrat mea lra qualis."

This commentary on Peter Lombard is in the 6th Vol. of the large edition of S. Thomas Aquinas. *Rome, 1572,* "jussu et sumptibus Pii V."

S. Thomas wrote a commentary on the other two books also. The whole work has been often published; one of the last editions is *Paris, 1659.*

3. HAYMONIS COMMENT. IN OMNES EPISTOLAS S. PAULI.

MS. folio, vellum, well bound, illuminated, in good condition. "Ex dono Pet. Senhouse, Coll. Soc. 1638."

Haymo or *Aimo*, a disciple of *Aleuin*, and condiscipulus of *Rabanus Maurus*, Abbot of Fulda, 839. Bishop of Halberstadt, 841. Present at the Synod of Mentz, 848. Died in 853.

This commentary has been falsely ascribed to *Remigius Lugdunensis*, 855, in the *Bibliotheca Patrum*. *Usher* says, in his Commentary on the Hebrews, that it is the production of *Primasius*, Bishop of Adrumetum in the Byzacene, 550. Cave.

Dacherius has quoted from the Comment. on the Epistle to the Corinthians, the following passage as shewing the doctrine of transubstantiation to have been held by Haymo. "Credimus et fideliter confitemur et tenemus, quod substantia panis et vini per operationem Divinae Virtutis substantialiter convertatur in aliam substantiam, i.e. in carnem et sanguinem." There is no such passage in the present manuscripts. *Fabricius, Lib. 8.*

I cannot find it in this in the place referred to, viz. 1 Cor. 11.

It ought to be enumerated as the work of *Remigius Antissiodorensis*. See C. 20, but I should notice that this is entirely a different work from the Commentary published under the name of Haymo, Colonia, 1529. (Coll. Libr. U. 12. 20.) which agrees neither with this nor with C. 20.

4. VIRGILIUS—GEORGICA—BUCOLICA—ÆNEIS.

MS. small folio, vellum, well bound, illuminated capitals, well written.

T. C. S.

There are marginal notes from the end of the 1st book to the middle of the 3rd of the Æneid.

At end, "Joan. de Monasterio scripsit."

5. (1) QUINTILIANI DECLAMATIONUM LIBER DE CAUSIS CORRUPTÆ ELOQUENTIÆ.

(2) PETRI BLESSENSIS EPISTOLE, 191.

MS. 4to, vellum, neatly bound, good condition, the two works in different hand-writings. "Ex dono Gul. Beale, olim Collegii Magistri."

(1) Is spurious, and not a work of Quintilian's according to some critics; others think it of the age of Quintilian, if not his. *Fabricius, Bibl. Lat. Vol. 1*, pp. 639—706.

(2) *Petrus Blesensis*, a Canon of Bourges—afterwards, successively Arch-deacon of Bath, of London, and Chancellor of Canterbury, Procancellarius to the King. Celebrated from 1160 to 1200—when he is supposed to have died. *Fabricius*. Cave mentions in the list of his works, Epistle, 183. In the C. C. C. MS. only 137 in one vol. 266; only 115 in vol. n°. 366; only 78 in vol. n°. 425. See Nasmith's Catalogue.

Cave says he was the first to use the word *Transubstantiatio*—but Fabricius says it was used by *Stephanus Augustodunensis Episc.* ab an. 1112—1136. See his work 'de Sacramento Altaris,' in the *Bibliotheca Patrum. Fabricius, Lib. XV.*

6. THOMAS DE KEMPIS—MUSICA ECCLESIASTICA, SIVE DE IMITATIONE CHRISTI, LIB. 3, preceded by a Calendar.

4to. vellum, MS. beautifully written, and illuminated, well bound, and in good condition. T. C. S.

At end of Calendar,

"*Scriptori merita, mater pia, redde, Maria.*

"*Rogerio Pynchebek de Londiū.*

"*Hunc fiuum feci, de miki qd merui.*"

Though divided into 3 books only, whereas the common editions have four. This agrees with the early printed editions. See one, in black letter, College Library, O. 1. 18. where the title runs thus :

"*De Imitatione Christi libri duo—nam secundus et tertius in unum contracti suut, eo quod ejusdem farraginis—Et quartus alterum sortitur titulum.*

"*De Sacramento Altaris liber unus—qui quartius habebatur de Imit.*"

In this instance what constitutes the first book of O. 1. 18. is divided into *two*. There is the same number of chapters as in that edition, but arranged as follows. B. 1, c. 25. B. 2, c. 12. B. 3, c. 64.

The fourth book 'de Saeramento' is not in the MS.

Of the pious author of this well known book, Fabrieus gives the following account. "Thomas Hamereken sive Malloelus, a patria Kempen sive Campis in ditione Coloniensi dictus de Kempis, natus est 1380, et Darentrie auditor Florentini; nomen dedit Thomas ordinis Canonicorum Regularium Augustinianorum, et in Cœnobio S. Agnetis ad Zwollam in Transylvania Belgica post fratrem Priorem Johannem, Prior et Procurator diem obiit, 1471, at. 92." *Fabricius, Lib. X. p. 215.*

7. (1) MAGISTRI MARTINI SUMMA QUÆSTIONUM THEOLOGIÆ.

(2) MAGISTRI STEPHANI DE LANGTON, ARCH. CANT. SUMMA DE
HIS QUÆ SUNT DE DEO—ET QUÆSTIONES.

MS. 4to. vellum.

There is a short treatise prefixed to the whole, which is nearly illegible, especially at the beginning.

(1) *Magister Martinus*, natione Gallus, patria Turonensis, was a resident of the College of St Barbara. A short time before his death he was Confessor to Louis XI. of France, obiit 1482. *H. W. Addenda to Care, H. L. in a note.* "Ejusdem Summa quest. Theolog. habentur MS. in bibl. S. Victoris Parisiis." It is divided into 9 books.

(2) The celebrated Stephen Langton, forced by Pope Innocent III. on King John as Archbishop of Canterbury; died in 1228. "Summa Theologiae ejus extat in bibl. S. Michel. in MS." Cave. *Leland, de Script. Brit.* mentions a short tract "de Questionibus." See *Professor Corrie's Notes*, N°. 1. p. 9.

8. WICLIFFE'S HOMILIES UPON THE EPISTLES AND GOSPELS. Anglice.

MS. folio, vellum, well bound. T. C. S. Mutilus initio et in fine.

This MS. is mentioned by H. Wharton in addenda to Cave's *H. L.*, as in the Library of St John the Evangelist, Cambridge.

9. PSALTERIUM ET CANTICA.

MS. small folio, vellum. T. C. S. Well bound.

A most curious MS. "written about 800." It is certainly the oldest MS. in the Library. It has very singular drawings and illuminations; rude but evidently done with great pains. There is a gloss on the Psalms all through. Mr Hartshorne says, written about the year 1200. The above date is assigned to it by 'W. Crashaw,' in whose hand-writing the note is made.

10. TITI LIVII FRULOVISII FERRARIENSIS COMEDIE VII.

MS. small folio, vellum; a handsome MS. with illuminated capitals.

"D. D. Helkiah Crocus, Collegii olim alumnus. Haec Comœdie nullibi impressæ extant, 12 April, 1631."

The names of the Comedies are as follows: 1. CORALLIA. 2. CLAUDIUS. 3. EMPORIA. 4. SYMMACHUS. 5. ORATORIA. 6. PEREGRINATIO. 7. EUGENIUS.

"*Titus Livius Ferrariensis*, orator et Poeta circ. an. 1430, dictus etiam de Frulovisiis. Ex ejus libro de orthographia—*Adamus Rechenbergius* in dissertatione de Ineptis Clericorum Romanorum literariis, § 7, afferit hanc

notationem nominis ancillæ—“*Ancilla—ex Greco au i.e. circum et cilleo i.e. moveo—quia circum movetur ad servitium.*” *Fabricius*, lib. XI. *Titus Livius ForoJulensis* alias *de Fralorisii* sive verum nomen sit, sive fictum, gratiosus fuit Humfredo, Glocestriae Duci, fratri Henrici V. Scriptis *vitam Henrici V.* Regis Anglie quam cum aliis eo pertinentibus edidit *Thomas Hearne, Oxon.* 1716. *Adde Giornale de' Letterati d'Italia, tomo XXVIII.* p. 400.” *Fabricius, B. M. and I. L.* B. XIX.

The following extract is from the place quoted in the *Giornale*.

Un letterato Italiano vivente nel xv secolo, abbandonata la patria (*ob rem angustam domi*, says *Hearne, Pref.*) si rifugio in Inghilterra e fu al Servizio di Umfredo Duca di Glocestre, fratello del Re Arrigo V. ad instanza del Duca scrisse egli la vita di esse Arrigo e la dedico al Principe suo figliuolo, di cui lo storico era segretario. In questa vita l'autore volle andar mascherato sotto il nome di Tito Livio, il quale a lui piaceva di assumere per avere imitata la fede, se non l'eleganza del vero Livio. Se la patria del Friuli con cui Egli s'intitola sia la vera patria de lui, questo non e per anche a nostra cognizione.

The article is a notice of Hearne's book, mentioned above. See also *Warton, Eng. Poet.* Vol. 2, p. 49.

11. (1) ISOCRATIS ORAT. AD NICOCLEM—item—AD DEMONICUM. 1^a. Latine.
- (2) PLUTARCHUS, DE VIRTUTE ROMANORUM ET DE ALEXANDRI VIRTUTE, Lib. 2. Latine.
- (3) BASILIUS MAGNUS, DE INVIDIA. Latine.
- (4) PLUTARCHUS—DE INVIDIA ET ODO. Latine.
- (5) BASILII SERMONES DUO. Latine.
- (6) LUCIANUS—ORATIO DE CALUMNIA. Latine.
- (7) XENOPHON—DE TYRANNIDE LIBER. Latine.
- (8) EPICTETI ENCHIRIDION cum prefatione SIMPLICII. Latine.
- (9) DE QUIBUSDAM ERRORIBUS IN LEGE MAHOMETIS CONTENTIS. Ch^o. 18.
- (10) LEONARDI ARETINI CONTRA HYPOCRITAS LIBER.
- (11) PLUTARCHUS—DE ASSENTATORIS ET AMICI DIFFERENTIA. Lat. MS. small 4to. vellum, well written, all by the same hand—with ornamented capitals and coats of arms.

“*Dono Don^t. Hielkiah Crocns*” ut in C. 10. At the end is written “*Gunthorps*.” (In 1470, there was one John Gunthorp, Dean of Wells, and afterwards keeper of the Seals. He retired to Jesus College, Cambridge, to give himself up to study.) This is probably a mark of his.

By the kindness of a friend, who lays claim to “more information than myself on these and most other subjects,” I have been favoured with the following account of the only relic remaining in Jesns College of John Gunthorp. Among the manuscripts in the Library of that College, is a folio volume of 147 pages on vellum, apparently of the 13th century, if not earlier, containing five treatises of S. Augustine, and concluding with an essay *incerti auctoris* “*de triplici sensu Scriptura prasertim de sensu morali.*” On the inside of the cover is a note in the hand writing of the 15th century, as follows:

Liber M̄ John̄ Gunthorp decani Wellen̄, empti London̄, a°. X̄ri 1484^o
7 quindecim solidis solutis.

It is in the original binding, with clasps, but there is no record remaining to shew how it came into the possession of the College.

No. 164 in *Nasmith's Cat. C. C. C.* ought also I think to be *Gunthorp*, instead of *Gwathorp*. See the place.

He is said to have given books to most College Libraries. I think I recollect seeing his name in Trinity Library, so they seem to have been much dispersed; as he preceded the foundation by so many years.

Warton, Eng. Poetry, Vol. 2, p. 422, says he was Master of King's Hall; who also says he gave many books, collected in Italy, to Jesus College, Cambridge.

(1) Translated by *Leonardus Justinianus Chiensis Lesbi*, Archbishop of Mytilene, and dedicated by him to Pope *Nicholaus V.* He is the author of several tracts addressed to this Pope. Amongst others, an account of the Siege of Constantinople, 1453. *Fabricius*, Lib. 11.

(2)—(5)—(8) Translated by *Nicholas Perotti*, a learned Franciscan Friar, who died in 1480, and was in very great repute in his life time. Dedicated to Pope *Nicholaus V.* "Latine verit elegantius quam fidelius." *Fabricius*.

"S. Basilii orationem de invidia ad calcem Censorini ex recensione Philippi Beroaldi, circa 1500." The rest are *inedita*. *Fabricius*, XIII.

(6) Translated by *Franciscus Aretinus*, and dedicated to John, Earl of Worcester. *Francisco Accolti*, or *d'Arezzo*, (lat. *Aretinus*), born in 1418, juris utriusque professor, at Bologna, Ferrara and Siena. He was for five years secretary to Francisco Sforza, Duke of Milan; died in 1483. (*Biogr. Universelle*.)

(7)—(10) The former translated by the author of the latter. *Leonardus Bruno Aretinus*, one of the great revivers of polite learning in the 15th century; was many years Chancellor of the Florentine Republic, in which post he died, 1444. (7) has not yet been published, says *Mansi*. (10) was published Lugduni, 1689, with a dialogue of *Poggio* on the same subject, and in *Brown's Fusciculus*, Vol. 1, p. 307.

(11) Translated by *Guarini Veronensis*, and dedicated "ad illustrissimum Principem Dominum Leonellum Estensem." It is mentioned by *Fabricius*, Lib. 7. *Mansi* refers to *Diar. Eruditiorum Italiae*, Tom. 12, p. 361 and 358. *Guarini* was a great encourager and professor of belles lettres at Ferrara, Verona, Trent, and finally at Florence. Obiit 1460.

In the *Giornale*, loc. cit. there is an account of Guarini. Of the present work it says, Molitissime altre sono l'opere, che compose Guarino tra le quali quella "de differen. assentotoris et amicis" che su la fede del Labbè abbiamo altrove (Tom. 9, p. 183,) attribuita al Vergerio e certamente un'operetta de Plintareo translata da Guarino che la indirizzo al Marchese Leoncello d'Este, citata del Panvini et da altri—gli Elogi di Guarino riferiti dal Vossio può aggiungersi quello che ne fa Leonardo Aretino in una Epistola del Libro 3 scritta al Niccoli che gliene avea chiesta il giudicio. "Ego et alias scripsi (parla de lui ancor giovane) ad te et nunc magis etiam confirmo erruditissimum mihi riederet et quem tu probare non immerito possis."

12. (1) DE TEMPO DEI MYSTICO ET MORALI—DE CASIBUS PAPE RESERVATIS—DE SIMONIA ET USURA.

- (2) S. AUGUSTINUS, DE CONVENIENTIA 10 PLAGARUM AEGYPTI CUM
10 PRECEPTIS.
- (3) DE DIVISIONE MANUS—DE RABBANO.—SERMO IN DIE PALMARUM.
- (4) LIBER BESTIARUM—SERMONES—EXPOSITIO SYMBOLI ET ORA-
TIONIS DOMINICE.
- (5) AEGIDIUS SARISBURIENSIS EPISCOPI CONSTITUTIONES.
- (6) ROBERTI LINCOLNIENSIS UNIVERSITATES PENITENTIE—DE
PECCATIS—DE PENITENTIA—SUMMA FIDEI—SERMONES DIVERSI—
DE CAUSA INSTITUTIONUM DIERUM ROGATIONUM ET ALIORUM TEST-
TORUM.
- (7) ARSENIUS NARRATIO DE HOSTIA CRUENTATA.
- (8) VITA S. EDMUNDI CANTUAR.
- (9) OVIDIUS DE ADMIRABILIBUS.

4to. vellum, MS., rather confused and illegible. T. C. S.

(1) *De Templo*, is by Robert Grostete. It is the same work as that called by Pitseus de Officio Sacerdotali. I suspect the other two also to be his, but there is no certainty.

(2) Not a separate work, but an extract, from Sermon 8, Vol. 5, Louvain Edition. St Augustine himself refers to it in the Commentary on the 77th Psalm.

(3) Only occupies a couple of pages. 'De Divisione' is an etymological account of the Latin names of the fingers.

(4) Liber Bestiarum. See A. 15. There is also a work of this kind mentioned by Cave among the works of Hugo de St Victor.

(5) This must be, I think, *Aegidius Bridport*, who was Bishop of Sarum in 1256. See the *Annales Ecclesie Winton.* *Wharton's Anglia Sacra.* *Aegidius* here refers to the constitutions of his predecessor Osmundus. In the "Chronicon Sanctae Crucis Edinburgensis," 1039, 1092, is an account of the founding of Canories and dedicating a Cathedral at Salisbury, by Osmundus, who died in 1099. In 1102, "Rogerius electus est in Episcop. Seresberie," ibid. He was Chancellor to the King, and died in 1139, according to the "Annal. Eccles. Winton." In 1198, the property of the See of Sarum was seized, and the Bishop (whose name is not given) fled the kingdom. In 1217, Richard, Episcopus Cicestria (Chichester) was translated to Sarum. In 1229, Robert de Byngham was Bishop of Sarum, Richard being translated to Durham. In 1245, William of York. In 1256, *Aegidius Bridport*, who died 1262. This is an account of the succession of the See of Salisbury in the "Annales Eccles. Winton." *Wharton's Angl. Sacra.* *Aegidius* had been previously Dean of Wells. See *Wharton's Angl. Sacra*, Vol. 1, p. 583.

(6) Mentioned by *Tanner, Biblioth.* p. 347, as in S. Joh. Coll. Libr. MS.

(7) The legend of *Arsenius*, a deacon of the Roman Church, who was tutor to Arcadius, the son of the Emperor Theodosius in 393. He afterwards retired into Egypt to lead an ascetic life at Scetis, and died aged 95. *Bayle, Dict. Historique.* The legend here referred to is mentioned in *Usher's Answer to the Jesuit.* It is extracted from *Simcon Metaphrastes, Tom. 4, Surii*, p. 257. Ed. Colon. 1573.

(8) *St Edmundas Rich sive Dives*, Archiepiscopus Cantuariensis, de-
functus est anno 1240. Vita ejus scripta a Roberto fratre obvia apud Surium,
Nor. 16. *Fabricius, Med. et Inf. Lat. Biblioth. Lib. 5.*

(9) *De mirabilibus mundi*, 3 pages of Latin Hexameters. There is no
mention of any such thing among the spurious Ovidian verses mentioned
by Fabricius, not even in the farrago of Goldastus. I therefore think it
may be an extract from some part of the genuine, but not having an index
at hand, I cannot verify this supposition, and the verses are not very legible.
I have since found the same title in *Gunter's Cat. MS. Monasterii Petroburg.*
See *Hist. of Peterburgh Cathedral*, pp. 191, 194.

13. THOMAS LITTLETON'S TENURES.

ANTONY FITZHERBERT DE NATURA BREVIUM.

Small 4to. MS. vellum, French, in old wooden binding. T. C. S.
With illuminated capitals.

Thomas Littleton, born in Devonshire, at Frankley, about the beginning
of the 15th century. He studied law at the Inner Temple; was made by
Henry VI. Marshalsea of the King's household, and in May, 1455, King's
Sergeant. When Edward IV. came to the throne, he received the favour
of that prince, and became Sheriff of Worcestershire in 1466, and afterward
a Judge of the Common Pleas. He died Aug. 23, 1481, and is interred
in the Cathedral of Worcester. The first edition of the 'tenures' is sup-
posed to be by Litton and Machlinia, All-Hallows, London, without date.

Antony Fitzherbert, in the reign of Henry VIII.; born at Norbury, co.
Derby. He was at Oxford, but it is not known at what College, nor at
what Inn of Court he resided. He was a Sergeant in 1511. In 1523 he
became a Judge of the Common Pleas. A remarkable thing is told of him,
that foreseeing the distribution of church lands among the laity, he made
his children promise that they would neither accept grants, nor make pur-
chases of abbey lands. He wrote many other works besides the present.
He died in 1538.

14. (1) S. BERNARDI, TRACTATUS DE VERECUNDIA ADOLESCENTUM.

(2) DE CONSCIENTIA.

MS. small 4to. vellum, well written, in old binding. T. C. S.

(1) There does not appear to be any tract with this title in Mabillon,
but the 86th Sermon 'Super Cantica' is on this subject.

(2) Is placed by Cave among the 'opera dubia.' It is addressed "ad
Religiosum quandam ordinis Cistere." *Fabricias*, B. 2, and *Mabillon's Ed.*
Vol. 2. p. 367.

15. COMMENTARIUS IN LIBRUM BEATISSIMI JOB.

4to. MS. vellum, well written, in old wood binding.

This is not Pope Gregory's, I find, from comparing the two, which I had
been led to suppose from the frequency of MS. of his work on Job.

16. COMMENTARIUS IN PARABOLAS SOLOMONIS VENERABILIS BEDE PRESBYTERI.

MS. small folio, vellum, bound in wood. 'Ex dono Jeremiah Holt.'

"Super Parabolas, Libri 3. inter Hieronymi opera perperam Editi." *Fabricius*, B. 2.

17. **PUPILLA OCULI OMNIBUS PRESBYTERIS PRÆCIPUE ANGLICANIS SUMME NECESSARIA PER SAPIENTISSIMUM DIVINI CULTUS MODERATOREM JOHANNEM DE BURGO, QUONDAM ALMÆ UNIVERSITATIS CANTABRIG. CANCELLARIUM ET SACRÆ PAGINÆ PROFESSOREM, NEC NON ECCLESIAE DE COLINGAM RECTOREM COMPILATA A NATALI DOMINICO, 1385.**

MS. large folio, vellum, well written, and in excellent condition. T. C. S.

John de Burgo (or Borough, Engl.). The title of the work in Cave differs a little from this. "Pupilla oculi omnibus Sacerdotibus tam Curatis quam non Curatis Summe necessaria; in qua tractatur de 7 Sacramentorum administratione, de decem præceptis Decalogi et de reliquis Ecclesiasticorum officiis, quæ oportet Sacerdotum rite institutum non ignorare"—"quanti olim habebatur liber iste, ex inumeris fere que Cantabrigie in bibliothecis publicis asservantur exemplaribus ejus MSS. patet adeo ut tam insignem Scriptorem Balei diligentiam penitus fugisse haud satis mirari possim." *Cave*, H. L.

It was printed at Paris, 1514. *Maittaire Ann. Typograph.*—See *Prof. Corrie's Notes* to N° 1. *Publications* of C. A. S. p. 11.

18. **PSALTERIUM UNA CUM CANTICIS SCRIPTURE, LETANIIS ET OFFICIO QUOTIDIANO B. MARLÆ ET DEFUNCTORUM. SCRIPT. CIRC. ANN. 1300,** (old title.)

A beautiful MS. on vellum, folio, with illuminated capitals.

Among the prayers is one for "Cœnobium Sti Bertini."—This is the only indication I can find of the origin of the book.

19. **S. BRIGIDÆ REVELATIONES.**

MS. folio, vellum, in 7 books, containing 59, 30, 34, 130, 44, 110, 31 chapters respectively.

At the end is *Epistola seu Tractatus Solitarii cuiusdam ad Reges*, six in number, of which I find the following notice: "In Bibliotheca Paulina Lipsiensi, Catal. p. 157. memorat librum Brigitæ ad Reges, quem constat nullum alium esse quam librum Octavum Revelationum." *Fabricius*, B. 2.

St Bridget was the daughter of a king of Upland in Sweden. Her husband, a prince of Nericia, died in a monastery in 1344, a Cistercian Monk. She then instituted the order *S. Salvatoris Sti Augustini* (see A. 11.). She procured a Swedish translation of the Scriptures to be made. These 'Revelationes,' which pretend to be inspired, were dated about 1344. She went to Rome about 1346, and after travelling in Spain, Sicily, and Palestine, she returned there and died 1373. In the Council of Basle there was a great contest about these writings. They were defended by Cardinal de Turcremata. They were approved by the Council, and recognized by Popes Gregory IX, Urban V, Boniface IX, Martin V.

She was canonized by Boniface IX, 1391. *Cherubini Bullar. Magn.* Vol. 1, p. 293. *Fabricius*, B. 2.

Oudin. Tom. 3. *de Script. Eccles.* p. 1098, places the foundation of the order S. Salvatoris in 1363: he quotes the c. 48 (he does not say of what Book) at length to explain the occasion of the present work. See pp. 1099—1109.

“The Revelations of S. Bridget and S. Catharine (see C. 25.) for and against the immaculate conception of the Virgin Mary.” *Bingham*, pref. to 10th Vol.

20. REMIGII COMMENTARIUS IN OMNES EPISTOLAS S. PAULI.

Folio, MS. vellum, well written.

Remigius, monachus canobii S. Germani Antissiodorensis, ord. S. Benedicti. Post ann. 882. a Fulcone Arch. Remensi ad Scholam ibi regendam evocatus est, teste Flodoardo. *Hist. Rem.* 4. 9.—Non confundendum cum aliis Remigiis.—Operose de illo egit, *Hist. Liter. Galliar.* Tom. 6; p. 99.

Comment. in Ep. Pauli qui Vulgo Remigio Remensi vel Haymoni tribuitur, ad nostrum potius pertinet, quia Gregorius Magnus ibi citatur et Saracenorum mentio fit. Cave says that the comment was published in *Bibl. P. P. Coloniensi*, under the name of Remigius Antissiodorensis, but it is not so, being expressly attributed to Remigius Remensis. *Fabricius, B.* 17.

Either Fabricius is wrong in making the assertion that the comment by Haymo and that ascribed to Remigius are the same, or this copy is not correctly ascribed to Remigius, for it differs entirely from Haymo's in c. 3, and with the printed edition there referred to.

21. THE MIRROUR OF SYMPLE SOULES.

4to, vellum, MS. well written in English.

A translation from the French with preface by Translator, who gives only the following indication of himself:

Therefore at such places there me semeth moost nedē, I wole write mo wordis thereto in maner of glose, after my symple kunyngē as me semeth is best, and in these fewe places that I putte yn more than I fynde wriuen I wole begynne with the firste letter of my name \mathfrak{f} , and end with this lettre \mathfrak{g} , the furste of my surname.

In a MS. note in the beginning of the Volume, in a late hand writing, it is ascribed to Roricus Witton. It is not very clear how the information above given led to this supposition.

Of *Roricus Witton*, Pitseus, and after him Fabricius say nothing, but that he was a Franciscan Monk, and his time uncertain.

It is in the Bodleian, 2676. *Catal. MS. Angl. et Hib.*

There is in French ‘Le miroir de l’âme.’ *Casley’s Cat. of MS. in the King’s Library*, 16 E. V. 1.

This copy has “Liber Domus Carthusie ppe Londiniæ” (sic.).

22. MEDULLA GRAMMATICES.

4to, MS. vellum and paper, principally the latter. T. C. S. With date in the same writing as the MS. 1468.

It has the name “William Jenour,” but this seems to be the name of the owner. It is a Latin Dictionary; the explanation of the words in Latin.

23. QUATUOR EVANGELIA CUM PROLOGIS HIERONYMI—ET CUM INDICE
EVANGELIORUM PER TOTUM ANNUM.

Handsome, 4to. MS. vellum, with gilt capitals. Gift of Sir Thomas Bendish, 1639.

" Saint Hierome olde, without contronlment,
 " Written in golde on vellem parchment.
 " Before the same sett ont by Scripture
 " You woulde not ame at verse nor rhapsure."

24. **BIBLIA LATINA HIERONYMI—CUM NOTIS MARGINALIBUS.**

Thick folio, vellum, MS. well bound.

On the first leaf the name of '*Christopher Walton*'

25. **THE LIFE AND REVELATIONS OF ST CATHERINE OF SIENA.**

MS. folio, vellum, double columns, English, well written. T.C.S.

St Catherine of Siena, a virgin of the Dominican order, was held in high estimation for sanctity during her life, and after her death at Rome, 1380, was canonized by Pope Pius II. in 1461. She wrote in Italian, and her works are published under this title, *Opere della Serafica Santa Caterina de Siena*, Siena, 1707. 4to. in 5 vols. Fabricius suspects these works to be forged by one *Fr. Raymundus de Vineis, Capuanus*. Mansi however indignantly repels the accusation, because Raymundus was *Vir gravissimus qui tantæ imposturæ creande impar haberi debeat*. If Fabricius had no other ground than suspicion to go upon, this may be deemed a sufficient answer.

D.

1. (1) **INVECTIVUM QUADROLOGIUM** } Torn off.
 AD MORUM GALLICOR

(2) **A FAMYLIER DIALOGE OF THE FFRENDE AND THE FFELLOWE
UPPON THE LAMENTATION OF THE MYSERABLE CALAMYTE OF
FFRAUNCE.**

(3) **A dialogue beginning "THE AUCTOUR IN THE TENTIETH YEAR
OF MY SORROU EXYLE."**

MS. 4to. vellum, well bound—all in English.

(1), (2) are in the same hand. (3) doubtful.

I cannot find any mention of any thing like this in the *Cat. MS. Angl. et. Hib.* It appears in the first two parts, from a cursory examination, to relate the state of France after the battle of Poictiers. See *Hallam, Mid. Ages*, c. 1. part 1.

In (1) the interlocutors are *The auctour*, *The knyghte*, *The peple*, *The cleryge*. (3) appears to be a religious dialogue; the first part is between *Understandyng* and *Faythe*, the second, between *Understandyng* and *Hope*.

2. (1) S. BERNARDI EPISTOLA AD AILDREDUM ABBATEM.
- (2) SPECULUM CHARITATIS—AILDREDI, in 3 Books, containing 34, 26, 40 chapters.
- (3) MAURI EPISCOPI CONVIVIUM DEI AD LOTHARIUM IMPER.
(2 pages.)

MS. small 4to. vellum, wood binding. T. C. S.

"LIBER STE MARIE DE BILDEWAS."

(1) is introductory to (2).

(2) has been edited among the works of S. Bernard.

Aildredus, or *Adildredus*, or *Ealredus*, was educated with prince Henry, son of David, king of Scotland; in 1115 he became Abbot of Riedval or Rivaux in Yorkshire, according to Fabricius (see *Tanner's Not. Mon.* p. 255.), but Cave says he was Abbot of Revesby, a Cistercian Abbey in Lincolnshire (*Tanner*, p. 123.). He died in 1166.

(3) This is no doubt *Rabanus Maurus*, whose '*Homiliae*' are dedicated to the Emperor Lotharius. I cannot find any mention of the present work.

Bildewas, an abbey of Cistercian Monks, dedicated to S. Mary and S. Chad, in Shropshire, founded by Roger, bishop of Lichfield, 1135. *Tanner's Notitia Monastica*, p. 189.

2. FASCICULUS MEDICUS, cuius partes sunt 11, viz.

- (1) RHYSIS ANTIDOTARIUM.
- (2) RHYSIS LIBER DIVISIONUM.
- (3) DE SECTA MEDICORUM: i.e. DE PHLEBOTOMIA.
- (4) MEGA TEGNI GALENI.
- (5) DE REGIMINE ACUTORUM.
- (6) GALENI DIAGNOSTICON.
- (7) LIBER EPIDEMIARUM.
- (8) LUCIDIARUS BERTRANDI ALMAGEST.
- (9) LIBER PROGNOSTICON.
- (10) SIGNA COMPLETIONIS.
- (11) REGULE AD SCIENDUM CUJUS COMPLETIONIS SIT MEDICAMENTUM.

MS. 4to. vellum, in wood. T. C. S. "Liber Sti Augustin. Cantuar."

(1) Mutilus ad init. beginning with c. 65.

(3) and (5) I suspect are by *Johannes Gattisden* or *Gaddesden*, an English medical writer in 1320. See *Fabricius, Bibl. Med. et Inf. Latin.* Lib. 9.

4. FASCICULUS MEDICUS, cuius partes sunt 6, viz.

- (1) INDEX MORBORUM. Latine.
- (2) PETRUS DE SALERNO, in the Romance language, in verse.
- (3) COMPILATIO LIBRI AZ. DE ALIR. A MAGISTRO ALEXANDRO DE HALS EDITA. Latine.
- (4) HERBALARIUS PLATEARIL. Latine.
- (5) MUSCIO DE MORBIS MULIEBRI. Latine. Cum indice THEODORI PRECLANI.
- (6) LIBER CLEOPATREÆ DE PASSIONIBUS MULIERUM. Latine.

Small folio, MS. vellum, ill written. double columns. T. C. S.

John de Mediolano published a book of medicine in the name of the Physicians of Salerno, who presented it to Robert, duke of Normandy, when he passed through that town on his return from the Holy Land. It contained 1230 Monkish verses, of which only 373 are extant. It was called *Medicina Salernitana, Regimen Sanitatis Salernitanus, or Flos Medicine*, now known as *Scola di Salerno*, published in London by Dr Akerman, 1792, who has preceded it by a notice of the School of Medicine at Salerno. An anonymous parody was published in 1651, of the poem, under the title of "L'Eschole de Salerne, en vers burlesques." See *Cat. de M. Gaigaut*, 1175. The real name of the author was *Jean Cochard*.

(2) may be a translation. In the history of the Fregosi at Genoa, I have searched in vain for an explanation of the following inscription at the beginning of this tract:

"Incipit Antidotarius transpositus a latino in Romanum ad instantiam Margar. ffregisse, regine yspanie, de omnibus opinionibus magistrorum tunc Salerine commorantium."

Yspanie is probably a *flattery*, as the union of the kingdoms was in the 15th century.

5. (1) RICHARD OF HAMPOLE—PRICKE OF CONSCIENCE. At the end,

(2) ARTICLES CONCERNING THE CITY OF LONDON.

MS. small folio, vellum, in a very illegible and dirty state. Well bound.

(1) See B. 7.

(2) The 'Articles' are a list of questions to be inquired into in the different wards. There is no date, and they appear to contain nothing of interest.

6. PSALTERIUM.

A Calendar with the signs of the Zodiac, painted—A Scholastic disputation about computing feasts—The daily Office—Some illuminated pages which represent the scenes of our Saviour's life—Psalter with gloss.—Canticæ—Creeds—Litany.

4to. vellum. T. C. S. A handsome MS. well written and ornamented; wood binding.

7. SERMONES, VIZ. DE ANNUNCIACTIONE—DE PURIFICATIONE—DE ASSUMPTIONE—DE NATIVITATE—* DE EXCELLENTIA B. VIRGINIS.

MS. duod^o. well written, vellum, wood. T. C. S.

* Among the works of *Eadmer*, there is one mentioned with this title. See A. 17. 1, (note.)

8. (1) BONAVENTURA DE VITA ET PASSIONE CHRISTI.

(2) MANFREDI SUMMULA DE CASIBUS.

(3) TRACTATUS DE FESTIS—DE 7 PECCATIS.

(4) CARTA HUMANÆ REDEMPTIONIS—Metrice.

(5) DE OCTO PARTIBUS MEDITATIONIS.

4to. MS. vellum. T. C. S.

(1) See B. 17. In the *Secunda pars opusculorum* Bonaventura is published the 'Meditationes de vita Domini nostri. J. C.

(2) I cannot find any notice of this author.

- (4) See a similar production in C. C. C. MS. *Nasmith's Cat.* 63, (22).
- (5) Most probably by Bonaventura. There is mentioned of him, *Libellus meditationum* and *de septem partibus meditationis*.
9. (1) **BONAVENTURA—FORMULA NOVITIORUM.**
 (2) **BERNARDUS DE DILIGENDO DEO.**
 (3) **HOROLOGIUM SAPIENTIE.**
 (4) **CURSUS DE ETERNA SAPIENTIA CUM OFFICIIS.**
 (5) **EXTRACTA BERNARDI SUPER CANTICA.**
 (6) **EPISTOLA MACHARII QUO MODO HOMO POTEST ESSE PERFECTUS COGNOSCENDO SEIPSUM.**
 (7) **JOHANNIS EREMITA—EXHORTATIO AD MONACHOS CONTRA JAC-TANTIAM.**
 (8) **EXTRACTA COMPENDIOSA DE VITIS PATRUM.**
 (9) **ATHANASIUS DE EXHORTATIONE MONACHORUM.**
 (10) **TABULA SUPER DECRETA.**

MS. 4to. vellum, bound in old wood covers. T. C. S.

(1) consists of two parts, both published in Bonaventura's works *De In-stituzione Novitiorum* and *De Perfecto Religioso*.

(2) ad Haymericium Cardinalem et Cancellarium; Scriptum lectu dignum in primis et a Berengario, Abelardi discipulo, temere sugillatum. *Fabricius*.

Not the same as 'de amore Dei,' which is by one William, Abbot of St Theodoric, near Rheims. It is in *Tom.* 2, p. 590 of *Mabillon's* edition, see below, G. 17. *Oudin. Tom.* 2, p. 1242.

(3) in two books, by *Henricus Suso*, ordinis Prædicatorum, obiit Ulmae, 1363. (There is a misprint in *Mansi's Fabricius*, viz. 1465.) The "Horologium Sapientie" has been frequently published, and in different languages. There is a French MS. (see Harl. MSS. 4386, by Johan de Sonshaze) of it in the Library of Geneva, see *Seubier*, p. 307, who there gives a description of its contents. Pitseus claims for Richard of Hampole a work of the same name, but I suspect it is the same as this. See *Pitseus*, p. 407. It was printed in French, Paris, 1493. *Maittaire Ann. Typ.* p. 322. Vol. 1. It is the foundation whence Caxton's 'Boke of Divers Ghostly Matters' was taken. *Dibdin. Vol.* 1, p. 328. (*Typ. Antiq.*) See also *Wharton's Hist. of Eng. Poetry*, Vol. 2, p. 112.

(4) I suspect this to be by the Hermit of Hampole; there is a tract with the same title in *Casley's Cat. of the King's Library*, 8. A. 7. 3. "Cursus de eterna Sapientia sive, nr. Baleus, Officium nominis Jesu, Lib. 1." Perhaps, however, it is wrongly ascribed to him as above. Cave mentions "Officium quotidianum de .Æterna Sap." among the works of *Henricus Suso*.

(5) St Bernard, Abbot of Clareval, wrote 86 Sermons of the first 3 chapters of Canticles. See G. 17. 1.

(6) There is an epistle of one Maeharius mentioned by *Wharton* in ann. 1420, as preserved in the library at Vienna in Greek, but he does not mention its contents. There is a Latin writer of this name mentioned by *Fabricius*, but no epistle is there mentioned. This may be a translation of the epistle mentioned by *Wharton*.

(7) is only 3 pages, it seems to be an extract from D. 26, 1, which see: for the author, see D. 10.

(8) consists of exhortations to those professing a monastic life.

(9) not a genuine production of St Athanasius, according to Cave. It exists in Latin only. *Papebruchius* in *Actis Sancctorum Maii*, Vol. 7, p. 546, thought it genuine, but *Fabrius, Biblioth. Graeca*, 5, 2, 6, considers it spurious. There is a copy in C. C. C. See *Nasmith's Cat.* 36 (8).

(10) *Moutfaucon, de MSS. Vatican.*, mentions Tabula Super Decreta by Petrus Bertrandus, who was Episcopus Nivernensis, et ab anno 1321. Eduensis sive Augustodunensis, et ab anno 1331 ad 1349, Cardinalis. *Mansi, Note on Fabricius*, Lib. 2.

10. JOHANNES CASSIANUS—sive EREMITA—COLLATIONES PATRUM.

4to. vellum, MS. in good wood binding. T. C. S.

Johannes Cassianus, genere Scytha ex Taurica Chersoneso oriundus. Athenis natus est, quanvis Photius eum patria Romannm fuisse prodat. Puer adhuc vite monastice studiis in rure Bethlehemitico nutritus est: postea monachos nitrienses (?) invitit—Exinde Constantinopolin ingressus a S. Johanne Chrysostomo diaconus ordinatur et in ecclesia CP altari deseruit: anno 404 in exilium misso S. Johanne, legatus a clero CP Johannis partium studioso ad Innocentium papam missus est, una cum Germano presbytero, ut Johannis causam ageret, et immuni inimicorum ejus nequitiae remedium ab occidentalibus episcopis impetraret. Romæ presbyteri dignitate ab Innocentio auctus est, post expugnatam a Gothis (410) Romam, et deinde Massiliam se contulit ubi duo monasteria condidit, virorum unum, mulierum alterum. Scriber orsus est ab anno 424; obiit vero 448, etatis 97. Primum inter Semipelagianos sive Massilienses locum obtinuit; Pelagianorum tamen hostes accerrimus.

Collationes Patrum, numero. 24, quarum decem priores Leontio Episcopo Forjuliensi et Helladio S. Castoris Abbatii nuncupantur: septem quae sequuntur ad Honoratum (nondum Episcopum Aurelatensem) et Eucherium misse: septem postremæ Joviniano, Minervio, aliisque monachis inscripte sunt. He is called Eremita in the printed edition, Basil, 1497. *Cave, H. L.*

The 13th book was opposed by Prosper, and condemned by Pope Gelasius and the Synod of Orange, 441. (*Arausicana Synodus*.)

11. PETRUS ALPHONSIUS ADVERSUS JUDEOS.

MS. 4to. vellum. Mutilus in fine. T. C. S.

Petrus Alphonsius, a Jew, born at Huesca in Spain, in 1062, who at the age of 44 embraced Christianity. He then took the name of Alphonsus, from Alphonso VI. King of Leon and Castile, who made him his physician. Having been accused by the Jews of ignorance of the religion he professed, he composed this dialogue in 12 Books to confute the Jewish tenets. A "solid and learned performance," though at times it contains strange and feeble reasoning. *Biogr. Univ.*

"Liber iste est Sc. Arm. de Bello capit."

There was a Priory of Premonstratensians at *Beaufie* in Derbyshire, founded by one of the murderers of St Thomas à Becket, to whom it was dedicated. I can find no other English house to which this could refer in *Tanner's Notitia Monastica*.

12. STATHI THEBAIS. Lib. 12.

GLOSSA SUPER PRISCIANUM.

COMMENT. IN LIBR. SOPHISTICORUM ELENCHORUM.

MS. 4to. vellum, old and damaged, but now well bound. Mutilus in fine. T. C. S.

13. (1) ISIDORUS DE SUMMO BONO. Lib. 3.

(2) SUMMA PENITENTIE.

(3) CONSTITUTIONES ROBERTI ET WALTERI, CANTUAR. ARCHIEP.

(4) JOHANNIS DE STRATFORD, id.

(5) OTHONIS.

(6) OTTOBONI.

(7) EXTRAVAGANTES JOHANNIS XXII PAPÆ.

(8) CONSTITUTIONES JOHANNIS PECKHAM CANT. ARCH.

(9) STEPHANI DE LANGTON id.

(10) BENEDICTI XII. BULLA DE ANIMARUM VISIONE.

MS. 4to. vellum, in double columns—different writings.

(1) *Isidorus Junior*, see B. 20, “de summo bono sive Sententiarum, Lib. 3, ex Gregorii Papa moralibus fere excepti.” “Eos notis illustratos edidit Garcia Loyasa, Taurini, 1593.” *Cave, H. L.*

(2) This is not the treatise of the same name ascribed to Rob. Grostete. The title is not uncommon.

(3) *Robert Winchelsey*, Archbishop, 1293, and *Walter Reynolds*, Archbishop, 1313. The former held a Synod at London in 1296, the latter at Westminster in 1316.

(4) Archbishop in 1333. He held a Synod in 1341, at which these constitutions were framed. See *Spelman, Conc. Brit.* Tom. 2, p. 550.

(5) *Otho*, a French Cistercian monk; was a Bishop and Cardinal, and Legate of the Pope in France and England between 1244 and 1273, says *Fabričius*, but it was in 1226 and 1237 that he held a Synod at London. See *Wilkin's Conc. Brit.* Tom. 1, pp. 620, 647 and 679; the principal articles are given in *Collier's Eccles. Hist.*

(6) *Ottobonus*, afterwards Pope by the name of Adrian V. See *Biogr. Univers.* He was Legate in England. These constitutions were confirmed in two Synods at Lambeth in 1280 and 1281, under John Peckham. See *Spelman*, Vol. 2, pp. 327, 328. Ottobon was Legate in 1267. See *Collier*. The principal articles are given by him.

(7) *Cave* in *Johan. XXII.* says, ‘Constitutiones Apostoliceæ XX quas extravagantes apellarunt voluit. Iste quidem nec ab ipso Johanne nec ab ullo alio pontifice vulgate aut probata sunt, sed privata anctoritate collecte circiter 1340.’ John XXII. taught that “animas defunctorum fidelium ad beatam visionem Dei ante resurrectionem non admitti.” The Sorbonne immediately condemned the doctrine.

(8) *John Peckham*, Archbishop from 1278 to 1293. These constitutions forbade the cup to be administered to the Laity. Yet so late as 1287, we find the Bishop of Exeter refusing compliance. See *Collier*.

(9) *Stephen Langton*, Archbishop from 1206 to 1229. *Wilkins*, Vol. 1, p. 585. These constitutions were agreed upon in a Synod at Oxford, 1222.

(10) This Bull condemned the opinion of John XXII. It came out in 1336. At the end is written:

"Hanc bullam citat Bellarminus de re Pontificie in defensionem Papae Johann. XXII. et exstat apud Matthaeum inter constitutiones Paparum; at vero in multis discrepat illa impressa ab hac manucripta. Caveat igitur hac in re prudens et cordatus lector a pontificiorum præstigiis et astutis. Hoc ego attestor Gul. Crashaw, 1613."

14. EPISTOLE STI PAULI, cum glossa.

Folio, MS. vellum, 3 columns, with preface; a handsome volume.

"Liber de Claustro Roffensi." "Alex. Prioris Ep. Pauli."

The Alexander mentioned was probably Alexander de Glanvil, the only Prior of that name. "Electus 1242, obit. subito 1252." *Wharton's Anglia Sacra*, Pars I, p. 393. It was originally a monastery for Secular Priests, founded by king Ethelbert in 602 to the honor of St Andrew. In 1089, Bishop Gundulf introduced Regulars, but in King Henry VIII.'s time they were removed for the Cathedral of the New Foundation. *Tanner's Not. Mon.* pp. 95, 6.

15. (1) LIBER PASTORALIS REGULE BEATI GREGORII PAPÆ.

RYTHMI IN LAUDEM CHRISTI ET BEATE VIRGINIS.

(2) VITA B. MARIE AEGYPTIACE. Metrice.

HYMNUS IN HONOREM B. VIRGINIS.

HYMNUS—containing a Summary of Christian Faith.

MS. 4to. vellum, well written, in old wood binding. T. C. S.

(1) Pope Gregory the Great wrote this tract in the beginning of his Pontificate, i.e. about 590. It was paraphrased in the Saxon language by Alfred, according to *Waney, Lib. Vict. Septent. Cat.* p. 71. *Cave, H. L.*

(2) This was first written in Greek by *Sophronius*, patriarch of Jerusalem, 629. It was first translated into Latin by *Paulus Diaconus*. I suspect the present metrical version is by *Hildebertus de Lavardino*, a disciple of Berengarius, in the 11th century, and Archibishop of Tours. K. 23.

16. QUINTILIANI INSTITUTIONES ORATORUM.

ROBERTUS LINCOLN. DE OCULO MORALI.

MS. small 4to. vellum, wood binding. "Ex dono Gul. Beale, Collegii Magistr."

(1) Mutilus ad init.—in a very small but distinct character.

(2) In a different writing and inferior condition: mentioned by Pitsens as in the Libraries of New College, Merton and Magdalen, Oxon. and Pembroke Hall, Cambridge. Whether or not this be the same as the work mentioned by the *Cat. MS. of Catharine Hall*, I cannot tell. It is here ascribed to *Robertus*; there Professor Corrie has given it to *Willm. of Lincoln*. See *Camb. Antiq. Soc.* No. 1, p. 7. *Oudin*, Tom. 3, p. 150, mentions a short treatise with this title among the works of *Grostete*, as in the Library at Westminster. I cannot find *Gulielmus Lincoln* in *Oudin*. *Tanner*, in his *Biblioth.* does not mention this among his works, but he does among those of Rob. Lincoln.

17. EPISTOLE STI PAULI, cum gloss.
 MS. 4to. vellum, bound in wood. "D.D. Jeremiah Holt." As in
 D. 14, it is in 3 columns.
18. (1) PRIMA PARS OCULI SACERDOTIS.
 (2) DEXTRA PARS, ejusdem.
 (3) SINISTRA PARS, ejusdem.
 (4) CONSTITUTIONES GUL. DE GRENFIELD, EBOR. ARCH. 1300, PON-
 TIFICATUS ANNO 1^{mo}.
 (5) CONSTITUTIONES OTHONIS, 1237.
 (6) OTTOBONI, 1268.

Old vellum, MS. 4to. double columns, well written. "Ex dono Thos.
 Hutton, Nov. 14, 1638."

(1) (2) (3) *Oculus Sacerdotis*. There are two persons mentioned as
 authors of works having this name, viz. *Gulielmus de Pagula*, or *Paghamus*,
 and *Gualterus Parcherus*.

Gulielmus de Pagula, was Vicar of Winfield, near Windsor, about 1350.
 He is mentioned by Boston de Bury with commendation. *Oudin*, Tom. 3,
 p. 867, says, *Oculus Sacerdotis* in plurimis Anglie Bibliothecis absque authoris
 nomine (as in this case) reperitur. He mentions the work being sometimes
 ascribed to Parker, and thinks them the same person. Before meeting this
 authority, I had concluded the same from the uncertain way in which
Pitseus and *Fabricius* speak of Parker. See also *Tanner's Biblioth.* p. 570.

In *Casley's Catalogue of the King's Library*, it occurs three times, 6. E. 1. 1,
 where it is ascribed to *Parker*, and 8. B. 15. 1, and 8. C. 2, 1, where it is
 given to *Gul. de Pagula*.

(4) "William Greensfield was Lord Chancellor under King Edward I.;
 consecrated at Lyons by Pope Clement V in 1305. He was joined in com-
 mission with Baldok, Bishop of London, to examine into the charges against
 the Templars. He was so convinced of their innocence, that on the dis-
 solution of their houses, he provided for a great many. He died in 1315."
Collier. The accusations against the Templars may certainly be considered
 as one of the greatest frauds of the middle ages, whatever conclusions we
 may form on the necessity of suppressing the order from political reasons.
 See *Addison's History of Knights Templars*.

(5) (6) See D. 13.

19. IVO CARNOTENSIS.

- (1) DE SACRAMENTIS NEOPHITORUM.
- (2) DE EXCELLENTIA SACRORUM ORDINUM ET DE VITA ORDINANDORUM.
- (3) DE SIGNIFICATIONE SACERDOTALIUM INDUMENTORUM.
- (4) DE SACRAMENTIS DEDICATIONIS.
- (5) QUID SIGNIFICAT DESCRIPTIO ALPHABETI.
- (6) DE CONVENIENTIA VETERIS ET NOVI SACERDOTII.
- (7) QUARE DEUS NATUS ET PASSUS SIT.
- (8) DE ADVENTU DOMINI.
- (9) DE NATIVITATE DOMINI.

MS. small 4to. vellum, beautifully written, bound in wood. "D.D.
 J. Holt."

"Baldewinus fieri fecit hunc librum. Siquis eum ab ecclesia Sti Edmundi abstulerit, excommunicatus est." (Sic.)

Iro, a Frenchman, and disciple of Lanfranc, while the latter was Prior of Bec, afterwards Abbot of St Quentin, at Beauvais, and in 1092 Bishop of Chartres; obit 1115. He denied the power of the Pope to excommunicate any person whatever without assigning cause. These tracts are Sermons from the Book entitled "De Ecclesiasticis Sacramentis et officiis et praecipuis per annum festis Sermones, 24," except (5), of which I can find no mention.

S. Edmundi Ecclesia. See *Dugdale's Monasticon*, Vol. 1, p. 300.

20. (1) JANUENSIS COMPENDIUM.

(2) DE ORATIONE DOMINICA—DE DIE DOMINICA—DE ARTICULIS
FIDEI DE SACRAMENTIS.

MS. 4to. vellum. T. C. S.

To folio 143 is in a clear well written hand. The writing then changes for 24 more folios, and the treatise (1) ends abruptly. Then follows a fragment of a Sermon, in English, with this title,

"Thys will sue on the Sunday after Trinitie Sunday, or ells on the Sunday before Ashe Wednesday or in Sexagesima."

Then follow (2) in a different hand.

(1) In hand writing of W. Crashaw. "Quere an hic sit Antonius Januensis qui librum scripsit quem prenotavit—Compendium figurarum moralium."

This *Antonius Januensis* was 'ordinis Fratrum Eremitarum Sti Augustini.' He flourished in 1418, and was present at the Council of Constance. See *Trithemius. Fabricius, Bibl. M. and I. L. Lib. 1.*

Wharton calls him *Antonius Rampelogus*, and gives a different name to his book. See infra, E. 7.

21. HYMNI PER ANNUM CUM NOTIS MUSICIS.

INSTRUCTIO DE FESTIS ET JEJUNIIS.

MS. 4to. vellum, bound in wood. T. C. S.

22. (1) VALERIUS MAXIMUS—DE GESTIS ANTIQUORUM.

(2) SOLINUS DE MIRABILIBUS MUNDI, Lib. 6.

(3) FRONTINI STRATAGEMATA, Lib. 4.

(4) POLYHISTORI DEFLORATIONES AUCTORUM LATINORUM.

(5) LIBER FALCONIS PROBÆ—UXORIS PROBI CONSULIS. Metrice.

(6) FLORES AUCTORUM LATINORUM.

(7) Extracts from OVID'S METAMORPHOSES, in Latin.

(8) INDEX IN VALERIUM.

MSS. 4to. vellum, well bound—a thick volume containing 302 folios.

(4) I suppose this is a work of *Solinus*, as *Fabricius* mentions one of his by this name. *Biblioth. Latina*, Vol. 1, p. 414. Hamburg. ed. 1721.

(5) *Anicia Falconia Proba*, uxor *Anicii Probi* prætoris prefecti, non Adelphi pro-consul, ut habet *Isidorus Hispalensis*. Claruit, anno 371. She is highly praised by *St Jerome*, Ep. 8. On the invasion of Italy by

Alaric, she fled to Africa, where she became acquainted with St Augustine, who addressed to her the tract 'de Videndo Deum,' and Ep. 179. Exstat (says Cave) ab ea, Cento Virgilianus de rebus divinis.

23. (1) **OROSII HISTORIARUM Lib. 7.**

- (2) **ALEXANDRI EPISTOLA AD ARISTOTELEM.**

Folio, MS. vellum, wood binding, bandsome with illuminated capitals.

T. C. S.

(1) *Orosius*, a Spaniard, presbyter of Tarracona, cl. 416. In 413 he was sent on an embassy to St Augustine by two Spanish bishops, in 415. He went to St Hierome, in Palestine, where in the Council of Jerusalem he exposed the Pelagian errors. The object of this history is to shew by enumerating the calamities that befel Pagan Rome—that the calamities of the Pagans were false—for they attributed the seizure of Rome by the Goths to the provocation of the Gods at the spreading of Christianity. Gibbon sneers at him every now and then in his notes. His book was translated into Anglo-Saxon by King Alfred, and is quoted by *Sir David Lyndesay, Signat.* F. ii.

(2) See *Adius Gellius, Noct. Att. xx. v.*, and *Fabricius in Biblioth. Graeca*, 2, 10, 17.

24. **FASCICULUS MEDICUS**, enjus partes sunt, ut infra.

- (1) **ÆGIDIUS VERSUS DE URINIS CUM COMMENT.** GILBERTI.
- (2) **ISAGOGE JOHANNICI AD TEGN. GALENI.**
- (3) **TEGN. GALENI.**
- (4) **PHILARETUS DE PULSIBUS.**
- (5) **HIPPOCRATES AMPHORISMATA** (Sic).
- (6) **HIPPOCRATES PROGNOSTICA.**
- (7) **THEOPHILUS DE URINIS.**
- (8) **TRACTATUS DE LIBRO ANIMALIUM.**
- (9) **ISAAC DE URINIS.**
- (10) **HIPPOCRATIS AMPHORISMATA.**
- (11) **CONSTANTINI VIATICUS.**
- (12) **ISAAC DIETÆ UNIVERSALES.**
- (13) **ID. ID. PARTICULARAES.**
- (14) **ID. DE FEBRIBUS.**
- (15) **DE URINIS SIGNIFICANTIBUS MORTEM.**
- (16) **TRACTATUS DE EFFECTIBUS QUALITATUM.**
- (17) **CONFERENTIAE.**

MS. 4to. vellum. T. C. S. "De Librario St Augustin. Cantuar."

The table of contents is copied from one in an ancient hand writing at the commencement.

25. **RHETORICA TULLII.**

ROBERTI LINCOLN, QUÆSTIONES IN LIBR. POSTERIOR. SENTENTIARUM.

WALTER DE BURLEY SUPER LIB. PORPHYRII PRÆDICATOR. ET PERI ERMINIAS ($\pi\epsilon\rho\acute{\iota}\acute{\iota}\rho\mu\eta\eta\epsilon\acute{\iota}\alpha\acute{\iota}s$.)

NOBILIA QUÆDAM SUPER LIB. POSTERIOR. SENTENT.

QUÆSTIONES DE MOTU.

DISPUTATIONES ET QUESTIONES.

FRATER AEGIDIUS SUPER LIBR. PREDICAMENTORUM.
 NOBILIA IN LIBRUM PORPHYRII ID.
 IN LIBRUM PHYSICORUM ARISTOTELIS.
 TRACTATUS DE 'SCIRE' ET 'DUBITARE.'
 MAGISTRI R. DE SHIERWOOD INSOLUBILIA.
 QUESTIONES NOBILES DE UNIVERSALIBUS.
 DUBITATIONES SUPER LIBRUM POSTERIOREM (sc. Sententiarum).
 QUESTIONES MULTÆ SUPER LIBR. ELENCHORUM—ET ALIA EJUSD.
 FARRAGINIS.
 †to. well bound, vellum.

A most unintelligible MS. The list above given is copied from an old one, as in D. 24.

"Liber Monast. Ste Marie de Swyneshead in Hoyland."

Swyneshead, an Abbey of Cistercian Monks in that part of Lincolnshire, called Holland. It was founded by Robert de Gresley, 1134, and dedicated to St Mary. *Tanner's Not. Mon.* p. 119.

Walter de Burley, an English Priest, cl. 1337, of Merton College, Oxon. He was for a time the fellow disciple of William Occam under Johannes Scotus, but he afterwards vigorously opposed his master. *Pitseus*, who mentions (3) (4) and others of the same kind.

Robertus de Shirewoode, born at Coventry, a Doctor of Divinity of Oxford. He taught theology at Louvain, and Greek and Hebrew literature. He flourished in 1530. *Pitseus*, who mentions two of his works, but not this.

26. (1) CASSIANUS DE SPIRITU SUPERBIE.
 (2) PASSIO SANCTORUM MARTYRUM SERGII ET BACHI.
 (3) RINCMARI REMENSIS VITA S. REMIGHI FRANCORUM APOST.
 CUM P.R.E.F. ET HYMNO.
 (4) VITA S. GREGORII NAZIANZENI.
 (5) VITA S. MAURITII PRESBYTERI.
 (6) VERSUS IN HONOREM S. FELICE.

MS. folio, vellum, well bound, well written. (4) has been bound up in the middle of (3).

(1) It is the 12th Book of *Johannes Eremita* (D. 10) *de Canobiorum Institutis*.

(2) Probably from *Symeon Metaphrastes* on 7 Oct. as in *Cave*, H. E. Vol. 2, p. 89.

(3) *Rincmar or Hincriar*, a man of noble descent in France, became Archbishop of Rheims 845. From Cave's sketch of him he appears to have led a very busy life. He died in 882, during an invasion of the Normans. *Flodoardus* mentions his having written the life of his predecessor St Remigius. *Flod. Hist. Rem.* *Cave*, H. E.

(4) St Gregory Nazianzen wrote some Iambic *autobiographical* verses. See *Fabricius, Biblioth. Graeca*, Tom. V. § 13. *Gregorius Presbyter* also wrote a life of him.

(5) Perhaps by Gregorius Turonensis. It was transcribed, as an inscription says, by Archanaulus, a deacon of the church of St Martin, at Tours, by order of the Bishop, Raino. See *Fabricius, B. Med. et Inf. Lat. Lib. XVII.* p. 47; *Lib. VII.* p. 105. Raino was Bishop in the 10th century.

28. CONSUITUDINARIUM MONASTERII B. MARIE, EBOR.

MS. small 4to. vellum. "D.D. Thos. Hutton." The name of Barnard is scribbled in different parts of the volume.

Alan, Earl of Richmond, 1088, built a stately abbey at York for black monks to the honor of St Olave, but it was afterwards dedicated to the Blessed Virgin by command of King William Rufus. *Tanner's Notitia Monastica.* Mr Baker, in his copy of Tanner, has referred to this MS.

29. STEPHANI DE PATRINGTON REPERTORIUM.

SCHOLASTICA EXERCITIA, OXON.

4to. MS. paper, well bound.

Stephen Patrington, a D.D. of Oxford, was Provincial Master of the Carmelites for 15 years. Leland describes his eloquence such as to draw 'incredibilis ad eum audiendum concursus.' He was confessor to the King and Queen; Bishop of St David's 1414, died 1417. *Pitseus.*

E.

1. EXPOSITIO VOCABULORUM BIBLÆ VEL DICTIONARIUM BIBLICUM.

MS. 12mo. vellum, well written. T. C. S.

2. (1) DE SEPTEM CLIMATIBUS EXPOSITIO. Lat.

(2) OF THE ASTROLABE AND ITS USES. Angl.

MS. 12mo. vellum. T. C. S. In an old parchment cover.

(2) Perhaps a translation of *Bede's* work with the same name.

3. (1) STATUTA CURÆ CANCELLAR. ROBERTI, ARCH. CANT.

MODUS INTRODUCENDI NEGOTIUM IN TUTORIIIS.

(2) STATUTA CURÆ DE ARCUS JOHANNIS ARCH. CANT.

INDICES IN CONSTITUTIONES OTHONIS ET OTTOBONI.

(3) CONSTITUTIONES OTHONIS.

..... OTTOBONI.

MS. small 4to. vellum, in old wood binding. T. C. S.

(1) I suppose this to be Robert Kilwarby, Archbishop, 1272—1278. He then was promoted to the Cardinalate, and went to Rome. Collier mentions that he composed Statutes for the Court of Arches.

(2) John Peckham, most probably, by the company in which he appears, though Collier and Pitsens mention no such statutes by him. John de Stratford, however, in 1333—1348, who was a great proficient in Civil Law, may be the author.

(3) See D. 13.

4. (1) **S. AUGUSTINUS—DE SERMONE DOMINI IN MONTE.**
MISCELLANEA QUÆDAM THEOLOGICA. A few pages only.
VOCABULARIUM JURIS.
(2) **SYMACHI** (sic) **EPISTOLE ALIQUOT** “usque ad 28, libri primi.”
(3) **PETRUS ALPHONSIUS ADV. JUDÆOS.**
PLATO. Apparently some Latin Extracts, translated. Only a few pages.
MS. small 4to, vellum, wood binding. T. C. S.
(1) A genuine work of St Augustine. In *Part 2, Vol. 3 of Benedictine Edition.* St Augustine wrote it about 393.
(2) *Symmachus*, Bishop of Rome 496, died in 514. “Extant ab eo Scripte Epistole 12. *Council. Tom. 4*, p. 1291. apud *Ducherii Spicilegium, Tom. 5*, p. 593.” *Cave*, H. E. Fabricius mentions several others. The words in inverted commas are in the hand writing of W. Crashaw.
(3) See D. 11.
5. **SUMMA VOCATA DEXTRA ET SINISTRA PARTES OCULI SACERDOTIS.**
MS. 12mo, vellum. T. C. S.
See D. 18.
6. The common place book of Thomas Betson de Spon, containing
DECRETUM ABBREVIATUM.
CASUS PAPALES.
EPITAPHIA QUÆDAM.
DE OFFICIO VICARI.
(1) **BONIFACIUS DE REGULIS ET CASIBUS JURIS.**
FRAGMENTA MEDICA, Angl et Lat.
PROTOCOLUM DE LIBRIS S. CLEMENTIS ET DECRETALIUM.
MS. very small 4to, paper and vellum, old binding. T. C. S.
(1) This is Boniface VIII, Pope from 1294 to 1303. “Præterea Ludovicus a S. Carolo memorat ejus (sc. Bonifacii VIII.), p. 32, *de regulis juris.*” *Fabricius in Lib. 2. B. M. et I. L.*
7. **FIGURÆ BIBLIE**, a common place book of references to Holy Scripture on various subjects.
MS. 12mo, paper, old vellum binding. T. C. S.

Antonius Rumpelodus natione Italus, Genuensis, ord. Eremitarum Sti Augustini frater, S. T. D. disputavit in concilio Constantiensi adv. Hussitas, 1418. Scripsit ad juvenes ordinis sui in conobis Neapolitano studentes. Super varios V. T. locos opusculum quod *Figuras Bibliae* inscripsit ‘rudo et trito Eloquio Scriptum’ refert *Sixtus Senensis* Bibl. Sanct. Lib. 4, p. 198, in quo

sacras historias exponens singulas ad morales virtutes accommodavit. It has been often published. *Robertus Gerius, Addenda to Cave, H. L.* man. 1418.

8. (1) EXCERPTIONES DE DIVERSIS LIBRORUM VOLUMINIBUS, (Theological.)

- (2) LOTHARIUS SIVE INNOCENTIUS III. DE MISERIA HUMANA, Lib. 3. MS. small 4to. vellum, well written. T. C. S.

(2) Lotharius or Innocentius III. became pontiff in 1198, at the age of 37; he died in 1216. This book is called 'de contemptu mundi sive de miseria humana.' It has been often published, and is addressed to Peter, Cardinal of Oporto. See *Labbæus*, Vol. 1, p. 508.

9. (1) COMPENDIUM THEOLOGICÆ VERITATIS, LIB. 7, CUM TABULA.

- (2) DISTINCTIONES MAGISTRI NICH. GORANI.

MS. Svo. vellum, thick vol. T. C. S. "De comi (eomuni) librari. mnechrūm Dunelm."

There is an account of this ancient Library in one of the Publications of the Surtees Society.

(1) It is the same as that attributed to *Egidius Romanus*, B. 2.

(2) *Pitseus* makes Nicholas Goranus or Gorhamus, an Englishman; but says *Fabricius*, non Anglus, nec Belga, sed Gallus, a loco natalito in confinibus Cenomanium et Aremoricorum, nuncupatus. *Ordinis Prædicatorum, et Theologiae Magister, Parisiis*, ubi diu docuit et conventu S. Jacobi Prior Præfuit, obiitque ann. 1295. *Wharton* places him, with *Pitseus*, a century later, and considers him an Englishman, of St Alban's. It appears that these "distinctiones" have never been published.

10. (1) SPECULUM JUNIORUM.

- (2) S. BERNARDI SERMO DE QUADRUPLICI DEBITO.

- (3) DE HOROLOGIO ACHAZ.

- (4) DE SACRAMENTIS.

- (5) TABULA DENOTANS QUÆ SENTENTIA QUOVIS DIE LEGATUR.

- (6) REGULA STI BENEDICTI.

- (7) S. BERNARDI EPISTOLA AD ABBATEM COLUMBENSEM.

MS. 12mo. vellum, well written. T. C. S. "Robertus de Flaney."

(2) *Sermon 22, Tom. 3, p. 1127, Benedictine edition.* It is addressed to the Monks of Clarevall, Four reasons why their lives are due to God. He tells them that he had had certain signs that the souls of the dead at Clarevall had flown to heaven. With this exception (viz. his pretension to a supernatural revelation) the Sermon seems a very admirable one.

(6) In *Fabricius, Lib. 1, in voce 'S. Benedictus'* is given an account of this Regula. It is published in the *Bibliotheca Patrum, Colon.* Vol. 1, p. 706, and in *2d Lugdun.* Vol. 9, p. 655. It was translated into English by Bishop Fox (of Durham), published in 1516.

(7) I cannot find any such Epistle as this among the published works of St Bernard. See *Index to Mabillon's Edition.*

11. PSALTERIUM VETUS LATINUM, nec tamen vulgatae translationis.

A handsome MS. Svo. vellum.

12. (1) EXPOSITIO EPISTOLE VALERII AD RUFINUM DE DISSUASIONE
NUPTIARUM.
 (2) TRACTATUS CONTRA MALOS RELIGIOSOS.
 (3) PHILOBIBLON DOMINI RIC. DE ANGULE COGN. DE BURY, EPISC.
DUNELM.
 (4) GUL. DE OCCHAM disputatio inter militem et clericum de potes-
tate commissa prelatis ecclesiasticis et principibus terrarum.
 (5) EUCHIRIDION MAGISTRI ALANI DE PLANCTU NATURE.
 (6) TRACTATUS DE MORIBUS REGALIBUS—id. de maximis, cum Com-
ment.
 (7) PROLOGUS ALANI DE PLANCTU NATURE.
 (8) SENECE PROVERBIA ALIQUOT—alphabetice—a diversis libris ejus.
 (9) LIBER DE COPIA VERBORUM—sive de 4 virtutibus, que
dicuntur formula vivendi—ad Paulum.
 (10) SENECE TRES EPISTOLE AD LUCILLUM, viz. Ep. 2, 76, 77.

Svo. MS. vellum, well written. T. C. S.

(1) I can find no notice of this in the accounts (in Fabricius and Cave) of Ruffinus Aquiliensis, nor under any other. In *Fabricius, B. L.* sub *Valerio Maximo*, ad finem. Dissuasio ad Ruffinum ne ducat uxorem sub nescio ejus Valerii nomine Scripta, legiter inter *Opera S. Hieronymi, Tom. 5. Ed. Johannis Marciavarii, p. 337. Leland, de S. B. pp. 307, 327*, mentions Commentaries on it. Among others who so wrote were Nicolas Trivet, 1328, and John Rideval, 1330. *Gunton, Hist. of Peterburgh Cathedral.*

(3) *Richard de Augerville or Richard de Bury*, Bishop of Durham and Chancellor to King Edw. III, died in 1354. Hic cum Oxonie bibliothecam fundasset, librum de amore librorum et institutione illius Bibliothecae a Roberto Holcot conscribi fecit, inscriptisque *Philobiblion*, illique Epistolam an. 1344, suo nomine prefixit, unde libellus iste etiam sub Ricardi nomine prodidit sepe numero ut Spire, 1483. Paris. 1503, &c. Morhofio judice, *Philobiblion*, etsi dictio genium istorum temporum sapit, tamen eleganter Scriptum est, ac multa proponit rei Bibliothecarie arcana. At the end of the MSS. (and in this one also) is written, *Explicit Philobiblon domini Ricardi de Augerville, cognominati de Bury quondam Episc. Dunelm. Completus est tractatus iste in manerio nostro de Auklande, 24 Jan. A. D. 1344, etatis nostri 58. Pontificatus II.* *Fabricius, B. 3.*

He was also Dean of Wells, and Tutor to the Black Prince.

(4) *William of Occam*, the Venerabilis inceptor and Doctor Singularis et Invincibilis of the Schoolmen, was famous about 1330. He violently opposed John XXII. in the matter mentioned D. 13, but was protected by Lewis of Bavaria; he died in 1347. *Fabricius.*

(5) *Alanus de Insulis*, a Fleming, the Doctor Universalis of the Schools, theologus Parisiensis ejusque academie moderator. Tandem ordinis Cisterciensis Conversus seu frater laicus factus est, A. 1215, and died 1294. 'Librum de planctu nature contra Sodomitæ vitium,' edidit *Leyserus Hist. Poematum medii Ævi*, p. 1012, &c.

(8) Quæ in Editionibus antiquis feruntur sub titulo, proverbiorum Senecæ parum differunt a P. Syri Sententiis. *Fabricius, B. L.*

(9) This is mentioned thus by *Fabricius, Bibl. Lat.* In iisdem Epistolis (i.e. in the Epistles of Pseudo Seneca to St Paul,) Pseudo Seneca ait se ad Paulum mittere librum de copia verborum, et *Thomasinus de Bibliothecis Patavinis*, p. 58, testatur in Bibl. Monasterii S. Antonii urbis Patavinae extare manu Exaratum, L. Annæi Senecæ Cordubensis Stoici discipuli librum de copia verborum ad Paulum. Nuge, Nugæ, inquit Nic. Antonius hæc narrans T. I. *Bibl. Vet. Hispan.* 1, 8, p. 31.

13. A CALENDER OF PISTLIS YT BE RAD IN YE CHURCH.

EPISTLES OF ST PAUL—DEDIS OF THE APOSTLIS—JAMES—PETRE 1, 2.—JOON. 1, 2, 3.—JUDAS—APOCALIPS OF JOON.—with Prologues.

MS. small 4to, vellum, beautifully written. “Ex dono Oliv. Dand. Coll. Soc. 1635.”

14. PSALMS in English—CANTICLES, from Is. 12; Is. 38; 2 Kings 1; Exod. 15; Hab. 3; Deut. 32. SONG OF 3 CHILDREN, in an abbreviated form. TE DEUM—MAGNIFICAT—BENEDICTUS—NUNC DIMITTIS—ATHANASIAN CREED, with comment. on each article. PROVERBS—ECCLESIASTES—CANTICLES—WISDOM—ECCLESIASTICUS.

MS. very small size, vellum, beautifully written. “Ex dono Edw. Powell, huius Collegii græmialis.”

Seems to have been a book of private devotion. There is a prayer and some reflections at the end in a later hand writing.

15. PSALTERIUM CUM CANTICIS.

MS. small as before, vellum, beautifully written and illuminated. “D. D. W. Beale.”

The part of the Litany containing the invocations of Saints has been scratched out with a furious pen.

16. INSTRUCTIONES AD MONACHOS, viz.

De octo ornamentiis Monachorum. De 3 temptationibus Monachorum. De Militie Spirituali. De armis Ejus et Equo. De Divitibus. De Monachis. De Corpore Christi. Homilia Eusebii Episcopi. De tribus habitaculis: Cælo, Mndo et inferno.

SERMONES DIVERSI EUSEBII, GREGORII, ISIDORI, ALIISQUE.

MS. small size, vellum, wood binding.

Seems to be a sort of common-place book of Theology for a Monk. The ‘Sermones’ are by far the largest portion of the book.

17. (1) TRACTATUS DE CONSCIENTIA ET FAMA.

(2) PETRI LOMBARDI SENTENTIARUM LIBRI 4.

(3) DE DUOBUS TABERNACULIS.

(4) CELEBRATIO MISSÆ IN COMMEM. PASSIONIS CHRISTI.

(5) ANIMADVERSIONES QUÆDAM THEOLOGICÆ.

- (6) SERMONES SUPER EPISTOLAS DOMINICALES.
- (7) DE ANIMÆ ESSENTIAM, EJUSQUE POTENTIIS.
- (8) SENECA DE REMEDIIS FORTUITORUM.
- (9) DE BENEFICIIS.
- (10) BOECIUS DE DISCIPLINA SCOLARUM.
- (11) DE STATU MAGISTRICII.
- (12) TULLIUS DE AMICITIA.
- (13) DE SENECTUTE.
- (14) TRACTATUS PLURIMI PHILOSOPHICI.
- (15) NUMERUS CAPITULORUM BIBLIE.

MS. small 4to. vellum, in different hands. "Ex dono Mri Gent," at B. 15.

(1) These pages merely serve as a cover to the other parts, when the MS. was unbound. *Petrus Cellensis* (see infra) also wrote 'de Conscientia.'

(2) See B. 11.

(3) This may be an extract from *Petrus Cellensis*: "Mosayci tabernaculi mystice Expositionis libri 2." See in *Biblioth. Patrum*, Tom. 23, p. 636. et seq. See *Cave, H. L.* Vol. 2, p. 248.

(9) A genuine work, in 7 books, ad *Æbucium Liberalem* Lugdunensem; cuius mentio fit, Ep. 91. Videtur illud opus respicere Seneca, Ep. 81.

(10) Hunc librum, Boethii nomine, quod præ se fert, maxime indignum, a Dionysio Rikelio Carthusiano qui ob. 1471, scriptum esse prodit Labbeus. *Cave, H. L.* But Fabricius says Labbeus is wrong, and after mentioning other conjectures, approves of the one fixed on by *Thomasius*, who gives it to *Thomas Brabantinus*, or *Cantipratanus*, qui fl. 1250. I find, however, that this differs from the Venice Ed. 1491, and the Basil. Ed. 1570; it is much shorter.

(11) This is the third Book de disciplina scolarum. The same remark applies to it.

18. EVANGEL ACCORDING TO ST JOON.

PSALMS, various.

AN EXPLICACION OR SUMME OF THE CREED.

MS. 12mo. size, vellum. T. C. S.

19. EXPOSITIO VOCABULARIORUM BIBLIE. "Joh. de Pratis a quibusdam auctor fuisse creditur." Handwriting of W. Crashaw. Ordine alphabeticó.

MS. small 4to. vellum, well written. T. C. S.

Cave, Fabricius, and Labbeus mention no such person as Joh. de Pratis. It is most probably a mistake for Arlottus de Prato, Tusciae oppido, ordinis minorum Generalis, obiit an. 1287. *Hic Concordantias Biblicas* scripsisse traditur ab Albicio, ut ex ejus libro *Conformatum*, quem an. 1389, absolvit, notavit *Oudinus*, Tom. 3, p. 569. Arlotusque hujus esse putat concordantias Latinas que toties recuse sunt in variis locis, atque *Hugoni de St Charo* tribuuntur Florentino, aliisque. Alii referunt ad *Conradum de Halberstadt*

vel Ricardum Stavenesby vel ad Joh. Derlington; sicut particularum concordantias ad Jobannem de Segovia. Arlotum secutus est Is. Nathan ut ipse profitetur qui Hebraicas concordantias compositus. *Fabr. Lib. 1.*

20. S. BIBLIA—Vulgata editionis—cum prologis et indice.

MS. 12mo. size, vellum, beautifully written. “Ex dono Mri Gent.”

21. VOCABULARII fragmentum.

SERMONES, 34.

MS. 12mo. size, vellum, well bound.

22. Iste Libellus constat domini loci dicti de Henton ordinis Carthus.

Orate, Supplico, pro anima fratris Johannis Clerk quondam dictæ domus Monachi et scriptoris hujus opusculi cui nomen intitulatur “VENI MECUM IN ADJUTORIUM.”

It contains 17 chapters, of which the following are the contents:

- (1) *Anselmus* de examinatione mortis, perpetuae pœnae et sempiternæ gloriæ.
- (2) *Bernardus* de Ingratitudine.
- (3) De guerra inter Jerusalem et Babilonem.
- (4) Meditatio devotissima et valde utilis—compilata a magistro *Ughtredo Dunolini*—sacerdote paginae professore.
- (5) Formula compendiosa vite spiritualis, ex Horologio Sapientiae, Lib. 2, c. 16.
- (6) De Scientia utilissima homini mortali, quæ est scire mori.
- (7) Qualiter Christus in Sacramento Eucharistie sit devote recipiendus. Hor. Sap. 2, 4.
- (8) Quare divina sapientia suos caros in hoc mundo permittit tam multipliciter tribulari. Hor. Sap. 1, 20.
- (9) De Cruciatibus Infernalibus. Hor. Sap. 1, 10.¹
- (10) De gaudiis paradisi terrestris.
- (11) Nota remedia contra temptationes—De utilitate temptationum et tribulationum quibus deus Electos suos temporaliter affligi et fatigari permittit.
- (12) De oratione et de modo orandi.
- (13) De tribus periculis in orationibus Cavendis, secundum Bernardum.
- (14) Tria sunt in oratione consideranda id. id.
- (15) De Libro qui vocatur *Florarium Bartholomaei*, i. e. de vita perfecta.

MS. small 4to, vellum, well written, bound in wood. T. C. S.

De Henton, in Somersetshire, in 1227. Ela, Countess of Sarum, founded a monastery for Carthusian monks, dedicated to St Mary and St John. In the Monasticon Anglicanum, it is placed in Wiltshire, which Tanner corrects. *Nat. Mon.* p. 200.

(1) I find no separate tract with such a name among the works of St Anselm.

(2) Among the Sermones de Diversis, N°. 27, p. 1139, Vol. 1, *Benedictine Ed.* (Mabillon.)

(3) See *S. Bernardi Parabola II. Vol. 1*, p. 1248, ditto.

(4) *Ughtred Bolton*, ordinis Sti Benedicti, monachus Dunelmensis. Pits calls him an opponent of Wiclif, and mentions by him a book 'meditationum,' and some others. "Cum Guil. Jordano Dominicano et Jo. Hiltono Franciscano propter Fratres mendicantes controversias habuit." *Fabricius* who refers to Leland, c. 449, and *Baleus*, *Cent.* 6, 33. See *Pitseus*, in anno 1330.

(5) For the Horologium Sapientiae, see D. 9. 3.

(13) The fourth Sermon in quadragesima. See *Mabillon's St Bernard*, Vol. I. p. 821.

(14) The fifth Sermon, ditto.

(15) *Bartholomaeus Florarius*, cl. 1420, a man not in orders and very much inclined, says Pitseus, 'religiosos non facile ferre et in eos quando se offerebat occasio debacchari,' in consequence of this his writings were suppressed, and very few remain. Pits gives only the names of two, *Florarium* and *de Abstinentia*. "Ex ejus libro de abstinentia locum profert Jo. Wolfius, Tom. I, lectionum memorabilium, p. 801." *Fabricius*, *Lib.* 6. See *Professor Corrie's Notes to the Catalogue of Cath. Hall MS. books*, N^o. 1, p. 10.

23. (1) S. AUGUSTINUS—DE PASTORIBUS.
 (2) —DE OVIIS.
 (3) —DE CURA AGENDA PRO MORTUIS AD PAULINUM.
 (4) —DE DISCIPLINA CHRISTIANORUM.
 (5) —DE DECEM CHORDIS.
 (6) —DE SYMBOLO CONTRA JUDÆOS.
 (7) SCHEMA MORALE.
 (8) AURELI CASSIODORI MAGNI SENATORIS LIBER DE ANIMA, in 18 ch.
 MS. small 4to. vellum, beautifully written. T. C. S. Wood binding.

"Liber Ste Crucis de Waltham."

(1) (2) are on the 34th chapter of Ezekiel. They are contained in the Antwerp edition, 1577, Tom. ix, but not in the Benedictine edition.

(3) A genuine production, script. circ. 421. It is in *Benedictine ed. Tom.* 6. I quote the following curious note of Labbeus. "Ex quo vel unico libro subrui potest universa Justificationis Calvinistice substructio: si vel attendas verba Paulini 'Universa pro defunctis Ecclesia supplicare consuevit: sive auream Augustini sententiam. In Machabeorum libris legimus oblatum pro mortuis sacrificium. Sed etsi nusquam in Scriptis veteribus omnino legeretur non parva tamen est Universæ Ecclesie Auctoritas: ubi in precibus sacerdotis quæ Domino Deo ad ejus altare funduntur, locum suum etiam habet commendatio mortuorum. Quid clarius?" *Vol.* 1, p. 134. S. Aurelius Cassiodorus—in aulis regum Gothorum Theodorici ejusque successorum gratiosus Prefectus Praetorio, et anno Christi 513, consul, deinde postremis annis ab anno 534, in Monasterio inter libros et sacras meditationes consenuit, producta ultra annum 93 etate. In Commentario ad Ps. 145. Cassiodorus librum 'anima' sive 'de anima' testatur tertium decimum in Variarum opere contineri, quod ab editoribus hactenus etiam a Garetio neglectum. *Fabricius*. Notwithstanding, the book was published at Paris in 1560. See the last edition of Cave, H. L.

(4) See B. 25.

(5) (6) See *Labbeus*, Vol. 1, p. 146. They are in the same volume of the Antwerp edition.

Waltham, was a College of Secular Canons founded by Earl Harold, 1062, which was changed by King Henry II. to a College of Regulars in 1177; dedicated to the Holy Cross and St Laurence. *Tanner's N. M.* p. 60.

24. (1) **SPECULUM EDWARDI REGIS.**
 (2) **CARTA LIBERTA DOMINI NOSTRI JESU CHRISTI.** Metrice.
 (3) **SPECULUM S. EDMUNDI CONFESSORIS**, in 36 ch^s.
 (4) **SOME ENGLISH VERSES**, about 2 pages.
 (5) **PENITENTIUM REGULE QUEDAM.**
 (6) **S. BERNARDI MEDITATIO DE COMPASSIONE B. V. MARIE.**
 (7) **MELITO SARDIENSIS—DE ASSUMPTIONE B. V. MARIE.**
 (8) **CLEMENTIS LANTHON PRIORIS—EXPLANATIO SUPER ALAS CHERUBIM ET SERAPHIN.**
 (9) **NARRATIO DE SPIRITU GUIDONIS.**
 (10) **DE HORIS CANONICIS.**
 (11) **NICODEMI HISTORIA DE PASSIONE CHRISTI.**
 (12) **ANASTASII EPISCOPI SERMO DE IMAGINE CHRISTI.**
 (13) **MISSE QUAS APARES ANGLS REGI KARULO MAIFESTABAT EI
QD P PCCO SUO CELEBRETUR.**
 (14) **TRENTALE AUREUM GREGORII PAPE.**

MS. small 4to. vellum, well written, old wood binding. T. C. S.

(1) The title is in *Casley's Cat. of King's Libr.* B. F. 7. 4. *Speculum Sacerdotis Secundum Visionem Edwardi regis*, Libro I. Neither Pitseus nor Fabricius mention this in the writings of King Edward the Confessor, nor any other. It is therefore most probably a forgery.

(3) *S. Edmundus Rich. sive Divitis Arch. Cantuar. defunctus 1240. his life in C. 12. Speculum Ecclesiae ad Cistercienses Pontiniacensis Monasterii monachos—in Bibliotheca Patrum (Paris) and in Lugdunensi, Tom. 25, p. 316.* He was born at Abingdon, a friend of Roger Bacon, and Treasurer of Salisbury, afterward Archbishop of Canterbury from 1233 to 1240. Leland says the Speculum is the only one of his writings that he had seen, but there is in Lindwood and Spelman, *Constitutiones Synodales*. *Fabr.* B. 5.

(6) Perhaps from a spurious tract *de Vita Mystica seu de Passione Domini*, C. 10. See *Mabillon's Ed. of St Bernard*, Vol. 2, p. 442.

(7) *Melito*, Bishop of Sardis, a.d. 170. The full title here given is “*Relatio vera beati Melitoni Sardiensis Episcopi de Assumptione B. V. Marie, quam audivit a B. Johann. Evangelista et Scriptam fratribus Laodicensibus misit, apud Anselm. Eccles. Hist.*”

Extat sub ejus nomine liber de transitu B. V. Marie (sed ab omnibus pro spurio habitus etiam a Baronio, ann. 48, et 172. Sexto Senensi, Brasichallano, Possevino, Bellarmino, Labbeo, &c.) lat. in *Bibl. Patrum*, Tom. 2. Primus quod sciām sub Melitonis nomine citavit Beda. *Retract. in Act. C. 8. et C. 13*, qui nonnulla in eo S. Scripture veritati repugnantia notat, quae propter ea in editionibus nonnullis omittuntur: immo figuratum diserte vocat et plura in eo mendacia animadvertisit. *Cave, H. L.*

Fabricius, Biblioth. Graeca V. 1, 2, says there are several Greek copies extant of it under the name of St John, which appear, however, to be more ancient than the Latin version.

(8) *Clemens Lanthon*, Anglus, Canonicus regularis et presbyter circ. ann. 1170. *Fabricius, Lib. II. Leland, C. 199. Pitseus*, p. 232. Prior of Langdon a Premonstratensian Abbey in Kent.

(9) A vision of Gydo in civitate Alesco, 24 miles from the Curia Apostolica, in 1323, assuring him of a future state.

(11) See B. 20, 4.

(12) *Anastasius Episcopus*, patriarch of Antioch, called also *Sinaita*, Cl. 561. I suppose this to be a Latin translation of the Sermon given by *Combeſius, Hist. 45*, num. 15. See *Cave, H. L.*

(13) After the title. Si quis illas in honorem domini nostri Ihu Christi, Sta. Marie, et Sti. Egidii habuerit celebratas cum oracionibus formarum sequentium et oracione Sti. Egidii.....addeo impetrabit quicquid juste petierit.

(14) Trentale, an office for the dead, to be said for 30 days. I had suspected this to be an extract from the Services of Pope Gregory I, but I cannot find it there.

25. THE CHASTENING OF GOD'S CHILDREN.

MS. Svo. paper, in English, 27 chapters, well bound.

Printed by Caxton, in folio. See *Mr Hartshorne, Book Rarities*, p. 133, and p. 233, with this title, "The prouffytable boke for mānes soule, and right comfortable to the body, and specially in adversite and tribulation, whiche boke is called The Chastysing of Goddes Chylldren."

"There is a MS. of this book in St John's Library: it is written in exactly the same hand as the MS. of Ovid in the Pepysian, and might have passed for the autograph production of the immortal typographer, were there not a much earlier one on vellum in the British Museum." *Hartshorne, loc. cit.*

26. MISSALE CUM CALENDARIO.

PSALTERIUM ABBREVIATUM ex dispositione S. Hieronymi.

MS. Svo. vellum, beautifully written, with illuminated capitals. T. C. S.

27. HUGO DE S. VICTOR, DE SACRAMENTIS, Libri 4.

MS. thick volume, Svo. vellum, well bound. T. C. S.

Cave mentions "de Sacramentis Xtiiane fidei, Lib. 2." There are however several other tracts by him which refer to the same subject, and which are here included.

28. (I) RICARDUS DE S. VICTOR.

(1) In Ps. 29.

(2) De septem desertis.

(3) In Ps. 122.

(4) De statu interioris hominis post lapsum.

(5) De exterminatione mali et promotione boni.

(6) De studio sapientiae et ejus commendatione.

(7) De 6 generibus contemplationum.

(8) De Tabernaculo, Area et Propitiatorio.

(II) HUGO DE S. VICTOR.

- (1) De meditatione.
- (2) Praef. ad tractatum de quadruplici sensu 3 Scripturæ.
- (3) De oratione.

(III) BOXAVENTURA.

- (1) De 7 gradibus contemplacionis.
- (2) De efficacia caritatis in anima suspirante ad amorem Dei.

MS. small 4to. vellum, well written, in old binding. T. C. S.

(I) In the edition of 1650, Rotomagi 1 Vol. in 2 Parts. (5) occurs p. 1, part 1. (1) (3) p. 425, part 2. (4) p. 23, part 1. (8) p. 402, part 2. (6) is probably the same as de Eruditione, p. 46, part 1; and (7) is from the book called Benjamin Minor in part 1.

(II) In the edition Rotomagi, 1548, in 3 vols. (1) (3) are in Vol. 2, p. 284 and 238. The tract (2) does not occur there.

(III) In the edition Rome, 1588—1596. (1) is in Tom. 6, part 2.
(2) I cannot find in the notices of that edition.

29. FASCICULUS MEDICUS—cujus partes similissimæ sunt ad D. 3, 4.

MS. 4to. vellum, with many MS. notes in the margin, old binding.
T. C. S.

30. POSTILLA SUPER EVANGELIA PER ANNUM.

HISTORIE EXTRACTÆ EX LIBRIS NARRATIONUM.

MS. small 8vo. size, vellum, well written, bound.

The MS. affords no clue whatever, that I can discover, as to the author of the Postils.

31. PETRUS DE RIGA. AURORA. Metrice.

COMMENDATIONES OMNIUM APOSTOLORUM.

MS. 4to. double columns, vellum, old wood binding. T. C. S.

Petrus de Riga, Cantor et Canonicus Remensis ab anno 1170, defunctus circa 1209. The book called *Aurora* is a metrical translation of the books of the Bible, some in hexameters, and some in elegiacs. The greatest part of it is still unedited. There is a twofold edition in the Libraries, one as it came from the hands of Petrus de Riga, and another which was interpolated during the life-time of the author by *Egidius Parisiensis*. In Leyser's collection of middle age poetry, there is an account of the different parts of the work as far as he could ascertain. It is doubtful whether Petrus de Riga translated the whole or only part of the Bible; whether or not, *Egidius* completed it. From a copy of a MS. in the Library at Vienna, which contained the Sacred History down to the end of the Book of Ruth, and the Gospels, it appeared to be proved in the opinion of P. I. Lambacher, that this was the only part which P. de Riga performed. He confirmed his opinion by quoting Henricus Gandavensis, who says that P. de Riga versified the Heptateuch, 2 Books of Kings, and the Gospels. Both Henr. Gandavensis, and the MS. referred to are of the same age with P. de Riga. A MS. at Turin contains more than the Vienna MS. viz. Tobit, Daniel, Judith and Esther in addition, and the Maccabees, and the Acts of the Apostles, with an epitome or recapitulation of all that pre-

cedes the Acts. It has been hence conjectured that *Aegidius* wrote only the epitome and the versification of the Acts. *Fabricius*.

The MS. here catalogued contains a hymn in honor of St Agnes. Pentateuch, Joshua, Judges, Ruth, 2 Books of Kings, Canticle, coming between them, Tobit, Esther, Judith, Daniel, Maccabees, Gospel History, Acts of Apostles, and recapitulation of what precedes. In the Vienna MS. there is said to be a hymn to the B. V. Mary, after the Book of Ruth: there is none in this MS.

32. SOME ENGLISH VERSES ABOUT THE DAYS OF THE WEEK.

CALENDARIUM, handsomely written.

MARTILOGIUM do. with illuminated capitals.

OFFICIUM S. GABRIELIS, later and coarser writing, 2 pages only.

MSS. 4to. vellum, well bound, wood. T. C. S.

“Constat ayo Xpof. (sic) Caldecott.” “Dono Dedit Thomas Gyles,
12 Mai. 1558.”

The Martilogium is the commentary on the Calendar, being the principal part of the volume. It contains short notices of the lives of the Saints, arranged according to the days of the month.

The office of S. Gabriel the Archangel, containing the introits, &c. for that festival.

There are traces, in the binding, of a very handsome illuminated MS. which has been used up to bind this one with.

33. (1) NARRATIO DE SPIRITU GUIDONIS.

(2) VITE SANCTORUM ALIQUOT—Tractatus moralis.

(3) SPECULUM LAICORUM.

(4) SERMONES MICHAELIS DE UNGARIA.

(5) SPECULUM RELIGIOSORUM.

DE CONFESSIONE, (6 pages only.)

DE PRÆDICATIONE VERBI DEI, (2 pages.)

MS. 4to. paper, well bound.

(1) See E. 24, 9.

(2) In the following order. S. Panli Eremitæ. S. Antonii. S. Hilarionis. S. Thaycis(?) S. Johannis. S. Or. De S. Thebarde. De S. Theone. De S. Apollonio. De S. Ammōn. De S. Coprete. De S. Abbate—(I cannot read it.) De S. Heleno. De S. Eulogio. De S. Appelle. De S. Paphnutio Abbate. De S. Isidoro. De S. Apollonio. De S. Machario. De S. Amone. De Antonio et Paulo. De S. Promone. Then come: Interrogationes—de Oratione—de Continentia—contra Fornicationem—de nihil possidentibus—de Abbate Helio—de Distreccione (sic)—de Humilitate—de Patientia—de Caritate—Johannes Subdiaconus—Abbas Johannes.

(4) There are 13 of these Sermons. All that Fabricius says of him is as follows. “Michaelis de Ungaria Doctoris Theologi Sermones prodire Coloniae, 1496, 8vo. apud Hermannum Baungart de Ketwich: nulla hujus Michaelis mentio in *Davidis Czwittergeri Specimine Hungarie Litteraræ*.” I do not find him mentioned any where else, but Fabricius has not given

the first edition. There is one in C. C. C. Library bearing date Argentorat, 1493. See *Nasmith's Cat.* 429.

(5) By *Gul. de Pagula*, I suspect. Pitseus however says that it begins 'Accipe disciplinam meam.' 'Accipite, vos religiosi, disciplinam meam,' is the beginning of a MS. Norvic. More. 76, according to Bishop Tanner, *Biblioth.* p. 570. The present treatise begins 'Accipite, vos religiosi, hunc speculum.' There is perhaps sufficient similarity to conclude they are mainly the same treatise of *Gul. de Pagula*, see D. 18. There is a MS. with the same title in the Harley Collection attributed to St Edmund Rich or St Edmund Pountney (de quo v. E. 24, 3.) See *Harl. MS. Cod. 3490*, 5441.

34. RICHARD OF HAMPOLE—*STIMULUS CONSCIENTIÆ*. English metre, the titles of the Sections in Latin.

MS. 4to, vellum, well bound.

See B. 7.

F.

1. *GUL. PERALDI SUMMA DE VITIIS ET VIRTUTIBUS*.

MS. small 4to. vellum, full of marginal notes, old wood binding.

"D. D. J. Holt."

'Liber Sti Edmundi.'

Gulielmus Peraldus sive de Petra alta, a Frenchman of the province of Vienne; became a Dominican friar in 1219. He is by some said to have been Archbishop of Lyons, but it is most probable he was only a Suffragan Bishop. The year of his death is differently mentioned, by *Cave*, 1275. *Fabricius*, 1250, and *Possevinius Apparatus Sacr.* Tom. 1, p. 710, in 1255. This work has been often published.

There were several monasteries in England dedicated to St Edmund. See D. 19.

2. *HYMNI ECCLESIASTICI—CUM NOTIS MUSICIS, vel PROCESSIONALE*.

MS. small 4to. vellum. T. C. S. Well written, old wood binding.

The chants are in Latin, the rubries in English.

3. *EXPLICATIO VOCUM IN S. BIBLIIS*.

AELREDUS DE ONERIBUS ISALÆ. Mutilus in fine.

MS. 4to. vellum, well written, wood binding. "D. D. J. Holt."

(1) Seems a very common MS. There are several such works noticed in the authorities. See E. 1, E. 19. This however is not in alphabetical order, and seems something of the same kind as I should conceive the *Dicta* of Grostete must be. It begins 'Tres sunt paradisi, tres incole, tria ligna,' &c. Occasionally there are a few pages written continuously in the same hand.

(2) This work of Aelredus, see D. 2, 2, is generally found among the works of St Bernard. It consists of 11 Sermons. *Cave*. Fabricius says there are 31 Sermons on Is. 13, 14, 15, 16, 'of the burden of Babylon.' It is in Vol. 2, *Mabillon's* edition of St Bernard, p. 555. It is in one place '*Ethelredus*'

4. (1) TRACTATUS THEOLOGICUS.
- (2) GUL. DE MONTE, DE INQUIRENDIS IN CONFESSIONE.
- (3) SERMONES & DE DIVERSIS.
- (4) TRACTATUS THEOLOGICUS, in 133 ch^s.
- (5) SPECULUM PÆNITENTIS, in 65 ch^s.
- (6) JOH. BELETHUS—DE ECCLESIASTICIS OFFICIIS.
- (7) EXCERPTA DE VITIS PATRUM ad Monachos, quas de Graeco in Latin. transcripsit Jeronimus.

MS. small 4to, vellum, wood binding. T. C. S.

(1) This seems to be on a variety of subjects, but it is so contractedly written, that I cannot make out the beginning of it, thus Dicit Deus cenal.....

(2) Gulielmus de Montibus, or Montanus, or Leycestrius, Anglus, Canonicus Augustinianus Lincolensis, circ. ann. 1217. *Fabricius*. This work is not mentioned. It is probably an extract. See infra.

(3) Four Sermons without name—de utroque adventu—de jejunio, &c.

(4) Begins—De malis innotescendis ex *Acilio Cabilonensi*—whose name occurs neither in *Cave* nor *Fabricius*.

(5) Mentioned as by *Gul. de Montibus* in *Tanner's Biblioth.* p. 361. (See *Nasmith's Cat.* C. C. C. 217.) where several other works of the same kind are also given. One in the Bodl. 'Wilhelmi de Montibus scriptum, quomodo religiosi monendi sunt ad confitendum et que penitentiae pro peccatis religiosorum est injungenda.' *Oudin*, p. 117, Tom. 3, seems wrongly to have confounded him with Gulielmus de Schurewood (See *Tanner* and *Pitseus*,) for which he gives no reasons.

(6) Johannes Belethus, Theologicæ Scholar Rector Parisiis ut testatur *Henricus Gundrensis*, c. 18, *de Script. Eccles.* Deinde in Ecclesia Ambianensi (*Amiens*) floruit, teste Alberico in *Chronico* ad ann. 1182, p. 363. The present work has been often edited. *Fabricius*, Lib. 9, Tom. 2, p. 1589, calls it 'nobile opus.' *Ganton*, *Cat. Monast. Peterb.* says it is often found with the *Rationale of Durandus*.

(7) Among the 'opera falso adscripta Hieronymo,' in *Cave*, H. L. 'De Vitis SS. Patrum liber sub Hieron. nomine Antwerp, 1615, excusus partim ex Hieronymo, partim ex aliis autoribus consarcinatus.' See also *Fabricius*.

5. FORMULARIUM AUDIENTIE, PRO GROSSARIIS ET PROCURATORIBUS
ETIIE.

Large Svo. MS. vellum, well bound. T. C. S.

A book of Ecclesiastical Law. 'Liber Thome Welde, Monachi' 'De Librar. Sti Augustin. Cantuar.'

6. (1) JULIANI TOLETANI EPISCOPI PROGNOSTICON, Lib. 3.
 (2) SERMONES LXXIII. Mutilus in fine. The index gives 73, the
 MS. terminates in the middle of 71.
 MS. small 4to. vellum, well written. T. C. S.

(1) *Julianus Toletanus*, not to be confounded with Julianus Pomerius, Bishop of Orange (Arausicanum) anno 495. Our author was Bishop of Toledo; he was a Spaniard of Jewish extraction, and was Bishop from 630 to 690. He presided at the 12, 13, 14, 15 Councils of Toledo, and was commended by Pope Stephen VI. This work is Prognosticon futuri saeculi ad Idalium Episcopum Barcinonensem (Barcelona) de praesentia futuri saeculi: Lib. 1, de origine mortis humanae,—Lib. 2, de animabus defunctorum, quomodo se habeant ante corporum resurrectionem,—Lib. 3, de suprema corporum resurrectione. Published Leipsic, 1535. *Fabricius*, Lib. ix. *Bibl. M. et I. Latinitatis*.

(2) There is no name given to these Sermons.

7. JACOBI DE VORAGINE SERMONES DOMINICALE, 159.

MS. thick volume, 8vo. vellum, ill written.

It contains also an Index Sermonum and an Index Rerum, by Thomas Vowne, A.D. 1381.

In the beginning he is styled *Januensis*. See A. 20. Bishop Jewel's opinion of him may be seen in his *Index to the Answer to the Jesuit under Simeon Metaphrastes*.

8. JOH. LATHBURY, TRACTATUS ORIGINALIUM sive ALPHABETA MORALIS, Pars 1^{ma}. per litteras A, B, C.

MS. small 4to. vellum, poor condition.

An Englishman, Ord. Minor, about 1406. This work is the same as that called Distinctiones Theologicae, as it is designated by both these titles in the MS. of St Peter's College, according to the Catalogue. Oudin thinks it also the same as the one called Loci Communues, in University College, Oxford, Cod. 820, and Exeter College, Cod. 20. *Fabricius*, Lib. ix. *Oudin*, Tom. 3, p. 2212. *Wharton, Addenda to Cave*, p. 85. *Cat. of St Cath. Hall*, MS. Professor Corrie, p. 9.

9. BREVIARUM ROMANUM.

MS. thick 8vo. vellum, well written.

10. POEMATA VETUSTA, viz.

- | | | |
|--|---|--------------------|
| (1) CARTULA APPROBATA. | } | in rhyming verses. |
| (2) LIBER URBANI. | | |
| (3) LIBER CATONIS. | | |
| (4) VERSUS PENITENTIARI. | | |
| (5) LIBELLUS EQUITVOCORVM VERBORVM. | | Metricæ. |
| (6) LIBER ENCHIRIDION (sic) ditto, same subject. | | |
| (7) LIBER PNI DOCTRINALIS, ditto. | | |

MS. small 4to. vellum, wood binding. T. C. S.

(2) *Daniel Church*, or Ecclesiensis, not Becclesiensis, as Geo. Brown has it in the Cat. MSS. of Trin. Coll. Dublin. See *Bale*, Cent. 3, N°. 17. Scriptit, Latinis versibus, Urbanum—de uxorum comitate Liber 1, Clar. 1190.

(2) (3) are probably the same productions as those quoted in *Warton's Eng. Poetry*, Vol. 2, p. 170.

(5) There is a work with this title in the Library of Trin. Coll. Dublin. See *Cat. MSS. Angl. et Hibern.* Vol. 2, Part 2, p. 32; N°. 468, by Joannes Serlo, grammaticus, ex Eboracensi Canonico Monachus Fontanus, Cisterciensis ordinis, et tandem Abbas, Cl. 1170. *Bale, Scrip. Brit. Cent.* 2, N°. 91. See also *Chrysostomus Henriquez, Phoenix ruriviscens*, p. 80.

(7) *Alexander de Villa Dei*, or Alexander Neckham. See *Christopher Hendreigh, Pandect. Braudenburg.* p. 108, Patria Normannus, Dolensis non vero ut alii putant Burgunda, Doctor Sorbonicus, Cl. 1240. See *Wadding, Ord. Minor. Script.* p. 9. Scripsit volumen metro leonico de Grammatica, quod praenotinavit Doctrinale puerorum. *Henricus Gandavensis de S. E.* c. 59, says it was much used in schools in his time. It was published, Venet. 1483. *Ahanus de Insulis* also wrote a work, called *Doctrinale*.

All quoted from the *Historia Poetarum et Poematum Medii Aevi*, by *Polycarp Leyser*.

11. (1) SERMONARIUM.

(2) CONCILII LATERANENSE SUB ALEX. III. PAPA.

MS. small 4to. vellum, well written. T. C. S.

(1) Consists of notes and observations on different subjects; a sort of common-place for Sermons.

(2) Concilium Lateranense VIII, anno 1168 coactum. In quo Fredericus Imp. ob intrusum in sedem Apostolicam Victorem antipapam damnatur et imperio privatur. Consultentur Johannes Sarisburiensis, Ep. 60, et Epist. ad Cantie Sub-priorem. In eadem Synodo decretam esse legationem ad pellendos Episcopos (quos vocant) schismatics et catholicos sedibus suis restituendos testatur chronicus Laudense A. 1168.

12. SCOTI QUODLIBETICE QUESTIONES, 21.

MS. small folio, vellum, well bound. "D. D. J. Holt."

"Liber W. Feckenham, Scolaris."

Johannes Dunstonensis Anglus (Leland calls him *Johannes Dunostenus*) a patria Duns, quod vocabulum Græcis σκότος, Scotus communiter appellatus non ut Sexto Senensi visum, veluti σκοτεινός, ob profundissimam obscuritatem, discipulus Alexandri de Hales et Gulielmi Veri sive Guaronis, preceptor Occami et ab eo oppugnatus; ipse (ord. min.) docuit Oxonie primum, deinde ab ann. 1304, Parisiis, inter Scholasticos *Doctor Subtilis* ac Realium sectæ fax et tuba, dogmatis de immaculata conceptione B. V. oppugnator fervidus. Coloniæ mortuus, 1308, ætatis 73.

The 12th volume of his works, ed. Paris, 1519, contains the present opusculum—and Antwerp, 1620, or Col. 1635. Waddingus added a commentary from Venice ed. 1520, and a solution of 243 objections of *Guido Bartolucio*, who had fancied he had observed so many contradictions in the works of Scotus.

13. (1) GREGORII MAGNI DIALOGUS, in 4 books, containing 12, 38, 38, 61 chapters respectively.

(2) GREGORII MAGNI PASTORALE.

MS. 8vo. paper and vellum, well written.

(1) *Dialogus in quatuor libros divisus inter Gregorium et discipulum ejus Petrum Diaconum de vita et miraculis patrum Italicorum et de eternitate animarum.* It has been often published. Pope Zacharias (ann. 741—752) translated it into Greek, and it has been translated into most modern languages, as well as into *Anglo-Saxon*. *Fabricius*, B. 7.

(2) See D. 15.

14. **MISSALE CUM NOTIS MUSICIS.**

MSS. small 4to. vellum, incomplete. There are a number of pages ready ruled. T. C. S.

15. **PROCLI COMMENT. IN LIBR. PLATONIS DE REPUBLICA, GRÆCE.**

Quarto, MS. beautifully written in small *Greek* character on paper, T. C. S.

See *Fabricius, Bibl. Græca*, Lib. 5, c. 26, § 16.

16. (1) **ISIDORI ARCHIEPISCOPI SOLILOQUIORUM LIBER QUI SINONIMA NUNCUPATUR.**

(2) **REGULA B. BASILII EP. CAPPADOCIÆ.**

MSS. small 4to. paper. T. C. S. "Scriptus circ. 1340," says W. Crashaw.

(1) See B. 20, 2. In *ed. Colon.* 1617, p. 216—227, premissa Epistola ad Braulionem Archidiaconum. Meditationes et preceptiones morales sunt que *soli loquia* vocantur quia homo solus plangens secundum vel rationem suam in consilium vocans inducitur: *synonima* vero, quia eadem res aliisque verbis repetita inculcatur. Italice versionis meminuit *N. Antonius*, *Tom. I*, p. 263. *Fabricius*.

There is no Ep. ad Braulionem in this MS. The work is in 2 Books.

(2) In 18 chapters. It is probably an extract from the more diffuse work attributed to St Basil. I cannot find any mention in the authorities of a work answering the description of this MS. V. *Cave, Vol. 1*, p. 240. H. L. *Fabricius, B. G.* Lib. 5, c. 19, § 6, 9.

17. **SERMONES 56 SUPER EVANGELIA TOTIUS ANNI.**

MS. small 4to. vellum. Mutilus in fine. "Ex dono W. Beale, Coll. Mag."

There is no indication whatever, that I can discover, of an author in this volume.

18. (1) **ARISTOTELIS LIBER DE SECRETIS.**

(2) **ALGORISMUS**—metrice cum commentario.

(3) **DE 7 CAPITALIBUS CRIMINIBUS.**

(4) **TRACTATUS DE SPHÆRA ET REBUS ASTRONOMICIS.**

(5) **EXPOSITIO NOMINUM QUORUM USUS EST IN THEORIA PLANETARUM.**

(6) **TRACTATUS ASTROLOGICUS**—metrice, qui sic incipit "Est tua Saturne, domus."

- (7) TRACTATUS ASTRONOMICUS ET GEOMETRICUS—cum tabulis et figura Zodiaci.
 (8) DE METEORIS.
 (9) LUDI SALOMONIS QUOS FECIT PRO REQUESTU REGINÆ ACRYS.
 (10) TROTULA MULIER SALERNITANA—DE MORBIS MULIERUM, c^o. 86.
 (11) WALTERI MAPES APOCALYPsis—metrice.
 (12) RHETORICA.
 (13) SUMMA CUJUSQUE DISTINCTIONIS IN LIB. 4. SENTENTIARUM—carmen heroicum.
 (14) SUMMA OMNIUM (Sc. 101) DISTINCTIONUM 1^o ET 2^o PART. DECRETI AUREI GRATIANI—metrice.
 (15) MIRABILIA ORIENTIS ET ANGLIÆ.
 (16) SENTENTIÆ EX DIVERSIS AUCTORIBUS.
 MS. small 4to. vellum. "Ex dono W. Beale."

(1) See B. 14. 2.

(10) *Trotula* que et *Erotis* dicitur cuius 'Curandarum aegritudinum mulierium ante in et post partum liber extat cum medicis antiquis Venet.' apud Aldos filios 1547, p. 71. *Fabricius*, B. 10.

(11) 'Gualterus Mapes,' Henrici II. regis Sacellanus circ. ann. 1210, archidiaconus Oxon.' says *Fabricius*, who notices that Leland confounded him with Gualterus Calenus. This latter however was also archdeacon of Oxford. Walter Mapes was a Canon of Salisbury, precentor of Lincoln, 1196, and Archdeacon of Oxford, 1197. 'Vir admodum festivi ingenii qui lapsos clericorum et monachorum mores mordaci sale acriter perfricuit.' *Care*. Scriptis Apocalypsis Golie pontificis, Liber I. De vita et moribus ecclesiasticorum, MS. in several libraries, see *Tanner's Bibliothe*. p. 507. His poems have been lately published by the Camden Society of London.

19. Has been removed to L. 20.
20. STI GREGORII HOMILIÆ IN EVANGELIA, 40.
 MS. small folio, vellum, beautifully written, old wood binding. T. C. S.
 'Liber iste est de Societate fratrum minorum Herefordie.'
 "De diversis lectionibus Evangelii homilie 40, ad Secundinum Tauromitanum Episcopum, anno 592, absolute." *Care*, H. L.
 They have been translated into Italian and French. *Fabricius*, B. 7.
21. BIBLIA CUM PROLOGIS HIERONYMI ET EPISTOLA EJUSDEM AD PAULINUM.
 MS. small folio, vellum, well written and perfect, well bound. "Ex dono Oliveri Dand quondam Collegii Socii."
22. RICHARD LEPAR, CAPELLANUS DE FOSTON, DE 7 SACRAMENTIS SPONSALIBUS.
 RICHARD LEPAR, TESTAMENTUM EJUS.
 CONJURATIONES seu EXORCISMI.

INVENTARIUM THO. MARSHALL DE BARTON, anno 1455.

DE DIE DOMINICA—imperfect.

FASCICULUS MORUM—cum indice.

MS. small 4to. paper, in poor condition, leaves have been torn out by wholesale. T. C. S.

This seems merely to be a common-place book; the name 'P. Marshall' occurs in another book of the same kind, see F. 26. I can find no notice of the name Richard Lepar, and I should think that the antiquity of the book is its only merit, as a curiosity.

23. (1) GUL. OCCAM disputatio inter Clericum et Militem de potestate regia.

(2) DE DEO CREATORE, SCHOLASTICA DISCEPTATIO, in 21 ch^s.

MS. 4to. vellum, ill written; the first occupies 6 folios, the latter 186 folios, and is in a different hand writing. T. C. S.

Gul. Occamus, a Franciscan, and disciple of Duns Scotus, afterwards his great opponent. 'Patronus nominalium et signifer occamistarum, Fratelorumque, paupertatem Christi adv. Johann. 22 asserentium, ambitionemque Rom. Pontif. convellentium, clarus circ. 1330, defunctus, 1347.'

(1) has been published at Paris, 1598, et apud *Goldastum*, Vol. 1, p. 13, also in Eng. at London, 1540. (*Tanner*, p. 555.) There is a dialogue on the same subject, Univ. Library, and St John's Library, printed by Thomas Berthelet. *Hartshorne*, pp. 167, 433.

(2) begins 'Cuncte res difficiles...' I can find no indication of the author.

24. (1) LEGENDA SANCTORUM TOTIUS ANNI CUM HOMILIIS.

(2) DE TRANSLATIONE S. JOHAN. BEVERLACI, (one page at the end.) MS. small 4to. vellum, wood binding. T. C. S.

(2) *Folcardus*, a Cluniac Monk, an. 1066, addressed to Aldred, Archbishop of York, two books containing the "Vita et miracula Johannis Beverlacii, ex Hagustaldensi Episcopo (an. 687.) Archiepiscopi Ebor." John Beverley died in 721 or 722. The life is in MS. in C. C. C. Library, see *Tanner's Biblioth.* p. 99.

25. (1) ROBERTUS LINCOLN, COMPUTUS ECCLESIASTICUS cum tabulis et calendario.

(2) DE ASTROLABIO, cum figuris nitide exaratis.

(3) INTRODUCTIO IN ZAELIS CALENDARIUM.

(4) DE PLANETIS (different hand writing.)

MS. small 4to. vellum, in poor condition. T. C. S.

(1) This is an undoubted work of Bishop Grosseteste's. See *Pegge's Catalogue*, p. 292.

(2) I had thought this most probably by Bishop G., but it begins 'Scito quod Astrolabium est nomen Graecum,' whereas the treatise ascribed to him by Tanner begins 'Astrolabii circulos et membra.' *Pegge*, p. 281. *Tanner*, p. 349.

- (4) begins also differently from the tract with this title ascribed to Grossete. See *Tanner*, p. 347.
26. A LATIN GRAMMAR in English.
 VOCABULARIUM LAT. ENGL. as far as C.
 PREFATIO AD PUGNAM GALLORUM A P. MARSHALL.
 MISCELLANEA QUEDAM.
 TRACTATUS GRAMMATICALIS.
 ARTOGRAPHIA (sic) prob. for ORTHOGRAPHIA.
 VOCABULARY, ENG. LAT.
 FRAGMENTA DUO—LATINE—SINE TITULO VEL AUCTORE.
 MS. small 4to. paper. The very dirty common-place book of — Marshall. T. C. S.
27. TRANSLATIO S. BENEDICTI.
 MIRACULA EJUSDEM.
 SERMO IN HONOREM EJUSDEM. Mutilus in fine.
 MS. small 4to. vellum, well written. T. C. S. Wood binding.
 "Liber Sti Augustin. Cantuar."
- Aimoinus*, gente Aquitanus, Ord. Bened. monachus Floriacensis (de Fleury) claruit ante 1001, juvenis adhuc monachus factus, Oylboldo canclii præfeturam tenente. Sub Abbone et Guazilino (afterwards Archbishop of Bourges, *Fabri*, B. I.) abbatis vitam egit; atque illum anno 1004 ad monasterium Squirs comitatus est, ejusque neci interfuit. Vir cum eloquentia tum multarum rerum peritis et mirabilis ingenii flumine præstantissimus ut de eo loquitur Usserius. Inter scripta ejus, *De miraculis S. Bened.*, Libri 2, ad Guazilinum abbatem. Habentur apud Johannem a Bosco in *Bibliotheca Floriacensi*, p. 79. *Sermo in festivitatibus S. Bened.* apud eund. p. 270. *Translatio reliquiarum corporis S. Bened.* in *Galliam*. *Duchesne* inter historicos Francorum. Tom. 3, and *Mabillon Sac. Bened.* 2, p. 359. *Cave*, H. L. Vol. 2, in anno 1001.
28. GULIELMUS SWARBY—ANNOTATIONES IN GENESIN ET EXODUM.
 MS. small 4to. paper, poor condition. T. C. S.
- Gulielmus Pepinus*, a Frenchman of Evreux, (Ebroicensis) ord. Predicat. Scriptis Commentariis in Genesin et Exodum, circ. ann. 1500, quod sepe typis excusum est. v. *Rob. Gery* add. to *Cave*, Vol. 2. "I do not know whether this is the individual or not. Perhaps it may be Gulielmus, 3d abbot of Melrose, who was previously prior of Kirkham in Yorkshire. Died in 1170. Among whose works, Tanner mentions *Expositio in Genesin*, Lib. 1. *Tanner's Biblio.* p. 359.
29. NOVUS Abbas de S. CECILIA—DE SPONSALIBUS ET MATRIMONIO.
 MS. small 4to. paper and vellum, poor condition. T. C. S.
 I have not been able to find out anything of this author.
30. (1) LA LUMIERE A LAIS.
 (2) LE MANUEL DES PECHEZ.
 MS. 4to. vellum, beautifully written, in old French verse.

(1) *La Lumiere a Lais.* See Cat. Harl. MSS. cod. 4390, art. 1. "A long Poem in old French verse, styled in the Prologue and at the end, Le Romanz qe est apelé lumière à lais, Light for the Laity. It is not however any otherwise a Romance than as being written in the Romance language. It is in fact a system of Divinity beginning at the creation and carried on to the general judgment. The author seems to name himself *Pieres*, 'Par *Pieres* puet qi est livre fist,' in 6 Books." By comparing with a copy in the University Libr. Gg. 1. 1. The name is accurately known. "Ceo est le oreison de mestre Peres de Pecham, auctour de ceste livre." It is divided into 6 Books, and is in the form of a dialogue between master and scholar, and begins thus,

Verrai Deu omnipotent
Ke est e fin e commencement
De tute les choses ken le secle sunt
Ke avant furent e apres serrunt.

(2) by *Bishop Grostete*. See Tanner. "Enchiridion, Lib. 1. quod idem sit cum Mannel des Pechés quod gallice scripsit Rob. Grost. et in anglicos Rythmos transtulit Rob. Brunensis quem vide." In the Cat. Harl. MSS. it is said to be *Anglice*, and is perhaps the translation of Robert of Bourne, who flourished 1303. See *Warton's Hist. Eng. Poetry*, 1, p. 59, and *Mr Hearne's pref. to Robert of Gloucester*, p. 58. Neither original nor translation except some extracts from the latter are published. *Warton, ibid.* I presume it may be extant in the Bodl. Libr. 4057, though the Bishop's name be not added. *Pegge's Life of Grostete*, p. 285.

31. (1) HUGO DE ST VICTOR DE VIRTUTE ORATIONIS.
- (2) S. ANSELMI MEDITATIO.
- (3) LIBER AD PAULUM ET JUSLOCH DE UTILITATE PSALMORUM.
- (4) AUGUSTINI DOCTORIS DE EXCELLENTIA PSALMORUM.
- (5) ORATIONES VARIE.
- (6) ORATIO MAURILII ANDEGAVENSIS EPISCOPI AD S. MARIAM.
- (7) ENCHIRIDION SEXTI PYTHAGORICI CUM PROLOGO ET COMMENDATIONE HIERONYMI.
- (8) ORATIO AD DOMINUM.
- (9) MEDITATIONES 2, sc. S. AUGUSTINI ET S. BERNARDI.
- (10) TRACTATUS DE CONFESSIONE ET ORATIONE CUJUSDAM THOMÆ MONACHI.
- (11) EXTRACTA DE LIBRO ANSELMI DE CONVÍCIONE MONACHORUM.
- (12) DE GRADIBUS HUMILITATIS.
- (13) ORATIO STI EDMUNDI ARCHIEPISCOPI AD B. MARIAM.

MS. 4to. vellum, written in very large characters. T. C. S.

(1) Cave mentions no such work by Hugo de S. V. as a separate treatise, nor does Oudin, but I find the title is wrong, it should be 'de modo orandi,' for with this treatise it agrees. See *Venice, Ed.* 1588, p. 110, Vol. 2. I leave the title however as it stands on the MS.

(2) This contains two meditations of S. Anselm. De miseria humana, Ed. Colon. Agrip, 1612, Tom. 3, p. 184, and de redemptione generis humanae, Tom. 3, p. 197.

- (3) is ascribed to St Hierome.
 (4) most probably an extract from the Enarrationes in Psalms.
 (6) Andegavensis (of Angers). See D. 26, 5.
 (7) Sextus sive Sextus cuius Sententias ex Rufini versione latine tantum, et ab interprete forte an hinc inde interpolatas, habemus, exceptis paucis quibusdam illarum, que Graece sparsim occurrunt inter sententias Democritis Demophilique et apud Originem. De hoc Sexto quem Pythagoricum vocat Eusebius, et cum Sixto Episcopo Romano sciens forte confudit Rufinus, dixi in Bibl. Lat. : Sextum Philosophum sub Adriano Imp. floruisse ait Synellus. *Catal. Pythagoricor. apud. Fab. Biblioth. Graeca*, Lib. 2, c. 13.

Cave says merely: ‘Xysti sive Sexti Pythagorci philosophi Enchiridion seu sententiae a Rufino verse, et ab eo mala fide sub Sexti papæ nomine edita extant Lovan. 1518. Basil. 1520. Colon. 1522, &c. See also *Fabricius, B. Med. et Inf. Lat. B. 19*, p. 196.

(9) I have compared the Meditatio ascribed to St Augustine with the *Bened. Ed. Appendix to Tom. 6*, p. 107. It agrees with it as far as c. 5; there is then two folios inserted different from the printed copy, and then agrees with c. 5, to the end of c. 9, and then stops. See B. 25, 16. *St Bernard*. It is the tract called, Meditatio devotissima ad humanae cognitionis cognitionem, alias Liber de anima. See *Ed. Paris. (F. Picard.)* 1632, page 1048. *Mabillon's Ed. Vol. 2, Tom. 5*, p. 332. It is considered spurious. “Ex Bernardo aliisque collectæ, quales leguntur in Hugonis de St Victor libro quarto de anima.”

G.

1. HISTORIA ECCLESIASTICA TRIPARTITA CUM PRÆFATIONE CASSIODORI, LIB. 12.

MS. small 4to. vellum, well bound.

“De societate fratrum minorum Herefordie.”

Epiphanius Scholasticus, clarus circa ann. 510, et amicitia Cassiodori atque suscepta ejus precibus versione Latina insignium Graecorum scriptorum, famam non obscurum consecutus. Hie est qui Historiam Ecclesiasticam Socratis, Sozomeni, et Theodoreti misit in compendium, cui digesta in duodecim libros imposuit nomen *Historiae tripartitæ* qui lucem primum viderunt August. Vindelic. 1472. *Fabricius Mireus ad Sigeberti* (c. 12) *Annotat. Epiphanium*, Cassiodoro postulante, Theodoreti, Socratis et Sozem. *Hist. Eccles.* ex Graeco Latinam fecisse, Cassiodorum vero, ex translatione Epiphanius, *Hist. tripart.* contexuisse. Ac si Cassiodori prefationem consulas verum dixisse Mireus videbitur. Si vero attendas verba, cap. 17. *Instit. Divin. Lect. veriorem pronuntiabis Sigeberti sententiam qui ait Epiphanium (non Cassiodorum) tres historias, suadente Cassiodoro in unam compiegisse. Mansi note on Fabric. B. M. et I. L., B. 5.*

2. (1) HUGO DE ST VICTOR DE INSTITUTIONE NOVITIORUM.
 (2) ORDINARIUM sive DIETARIUM VITÆ RELIGIOSÆ.
 (3) FORMA VITÆ REGULARIS.
 (4) FORMULA NOVITIORUM, with an Index rerum alphabetice, and
 Index per capita.

MS. small 4to. vellum, well bound. D. D. J. Holt.

"Liber Monachorum Sti Edmundi."

(1) *Oudin* assigns this to Gulielmus Peraldus (F. 1.) in *Hugo de S. Victor*, Tom. 2, p. 1143; but he does not mention it under Peraldus, Tom. 3, p. 458. He then however does speak of a tract de Vita Monastica, which appears to have gone under different titles, and which may be the one he refers to.

(2) (3) These subjects were so often written upon in former times, that it seems almost hopeless, without a very full acquaintance with middle age writings to attempt to assign their authors. Such titles are extremely common, when the contents vary in every way.

(4) This is the same as D. 9, 1, by *Cardinal Bonaventura*.

This was probably the common book of reference for the religious house to which it belonged.

3. PHILOSOPHIA W. DE CONCHIS, EX EDITIONE SECUNDA.

MS. small 4to. vellum, well written. (I suspect T. C. S.) With excellent geometrical figures.

"De Librario Sti Augustin. Cantuar.

W. de Conchis, (of Evreux) Ebroicensis Normannus, quam per triennium audivit Parisiis Johannes Sarisburiensis, qui post Bernardum Carnotensem Grammaticum opulentissimum appellat. Fuit autem Philosophus et Theologus. There are two Philosophie, Minor et Major. This appears to be the latter. In hoc opere quod ipse Philosophiam quodammodo Theologicam appellavit nonnulla scripsérat quae ipse deinde recantavit in *Dragmatico Philosophie* sive Dialogo cum Henrico II. Normannie Duce et Comite Andegavensi quod scriptum adhuc in variis Bibliothecis Anglie servatur. *Fabricius*, B. M. et I. L. B. 3, p. 408. Obiit circ. 1150.

4. ANTIDOTARIUM—VETUS—ALPHABETICE.

MS. 8vo. well written. (I suspect T. C. S.)

"Sti Cuthberti, Dunelm."

5. (1) LE ROMAN DE LA ROSE, old French metre.

(2) A METRICAL COMPOSITION IN OLD FRENCH, 3 folios only.

MS. 4to. vellum, bound in wood, with illuminated capitals. T. C. S.

The Roman de la Rose was written by Guillaume de Lauris, finished Jean Duclos: 3 copies, in *Casley's MSS. of the King's Library*, p. 295, 297, 302, have at the end 'commencé en vers Français par Guillaume de Lauris et parachevé par Jean de Mehun.' See *Senebier, Cat. MS. Genève*, p. 432. See *Mansi's Note on Fabricius*, B. M. et I. L. Lib. 9, p. 98.

(2) Begins,

Il fablers trop me grevent

Rimer je ne senent

Chaunter, lire, dire fors de fables,

&c. &c.

There is a copy in the University Library, Gg. 1, 1. (23.) It is there entitled "Du bounté des femmes et de leur pronceses," but I cannot find any name of the author.

There is an account of the Roman de la Rose in *Hallam, Mid. Ages*, ch. 9, part 2.

6. PSALTERIUM CUM CALENDARIO ET RUBRICIS.^{*}

MS. small 4to. paper, well written, wood binding. T. C. S.

The rubries are in Dutch.

7. (1) TRACTATUS BREVIS DE PRÆDICTIONE.

(2) S. HIERONYMI EPISTOLE AD DEMETRIADEM ET EUSTOCHIUM.

(3) DE 42 MANSIONIBUS ISRAEL.

(4) TRACTATUS THEOLOGICUS, cuius initium est, Ps. 45, v. 10.

(5) GLOSSA INTERLIN. ET COMMENT. IN CANTIC. CANTICORUM.

(6) DIETA SALUTIS CUM TABULA.

MS. small 4to. vellum, wood binding. T. C. S.

(2) *Epistola ad Demetriadem*. There are two Epistles of this name extant; one genuine, written about 414, in Vol. 4, *Benedictine Edition*, and one spurious, which Cave ascribes to Pelagius in *Tom. 5* of the same edition.

Epistola ad Eustochium, on the same subject de custodia Virginitatis, in *Tom. 4*, part 2.

(3) *Epistola Critica ad Fabiolam*, written post ann. 400, in *Tom. 2*, same edition.

(6) There is a treatise of this name ascribed to *Nicholaus de Hanapis*, a Frenchman, of the diocese of Rheims, in 1288, Patriarch of Jerusalem, died in 1291. Also to one *Gulielmus de Lancea*, Aquitanus, ord. minor. And another is a work of Cardinal Bonaventura (at least commonly attributed to him).

8. (1) PHILIPPUS SPENCER, SPECULUM CHRISTIANI, in English and Latin.

(2) TRACTATUS DUO LAT. sine titulo vel auctore.

MS. 8vo. vellum, poor condition. T. C. S.

(1) Is principally in Latin, but there are portions in English, both verse and prose interspersed. At the end of the tract is "Explicit tractatus qui dicitur speculum Christiani per Philippum Spencerum compilatum cuius animae propitietur Deus." Tanner does not mention such a writer. There is a treatise with the same name, *Harl. MSS. 6580*, ascribed to *Roger Byrde*, and one anonymous, *Camb. Univ. Libr. 1136*, MS. The treatise is followed by two symbolical ladders leading upwards and downwards, and a short tract beginning 'Lerne and rede ye how thy bedde made shall be,' in English.

In *Cassianus de Instit. Monachor.* (Coll. Libr. P. 3, 29, pp. 285, 188,) there are two Scalæ Symbolice like these, ascribed to St Benedict.

9. PROVINCIALE ROMANUM.

MS. small 4to. vellum.

It is a list of Cardinalates, Bishoprics, &c. throughout the Roman obedience. There is no date about it, but it mentions the following list of kingdoms feudatory to Rome, viz. Jerusalem, Sicily, *England*, Arragon, Hungary, Sardinia, which prevents it from being a very late composition. See *Nasmith's Cat. C. C. C.* 372.

10. **JO. NIDER CONSOLATORIUM TIMORATE CONSCIENTIÆ.**
MS. 4to. vellum, beautifully written. (I suspect T. C. S.)

At end "Exaratum quippe est hoc opusculum Parisiis per Magistrum Petrum Le Dru, 1494, ultima die Januarii."

Joannes Nider sive Nyder ex pago Sueviæ, ord. Prædic., Prior conventus Basileensis, etiam concilio Basileensi præsens interfuit. In the Strasbourg edition he is called 'Conventualis Nurembergensis Praeceptor.' *La Caille, Hist. de l'Imprim.* p. 20. *Jacobus Quetif*, Tom. I, p. 792, says he was alive in 1440, others say he died in 1438. He was a voluminous writer. See *Fabricius, B. M. et I. L.* Lib. 9, p. 109. This work was published at Strasbourg 1476, at Paris, 1487, in 4to. and 1494, 8vo. It is singular therefore that a written copy should have been made when the book was already printed, three times at least.

11. (1) **EXPOSITIO SYMBOLI APOSTOL. QUAM COLLEGIT QUIDAM DOCTOR SECUNDUM S. THOMAM.**
(2) **TRACTATUS EJUSDEM DE X PRÆCEPTIS—ET DE ORATIONE DOMINICA.**
(3) **PETER BLESSENSIS—DE AMICITIA CHRISTIANA—ET DE AMORE DEI ET PROXIMI.**
(4) **SPECULUM STI EADMUNDI (sic) CONFESSORIS.**
SUMMARIA COMPILATIO METRIFICATA DOCENS QUID COMMUNIUS ET UTILIUS CONTINETUR IN UNOQUOQUE CAPITULO TOTIUS BIBLIE
—UNUMQUODLIBET VERBUM UNIUS CAPITULI SENTENTIAM TENET.
TABULA DENOTANS SINGULAS EPISTOLAS ET EVANGELIA TOTIUS ANNI.
DECRETUM ABBREVIATUM.

MS. paper, Svo. well bound, good condition.

(3) See *Biblioth. Patrum*, Lulg. p. 1209, and p. 1218, Tom. 24. In the Paris edition, 1667, of which Oudin, Tom. 2, p. 1647, gives a summary. There is Tractatus Duplex de Amicitia Christiana, p. 497, which very probably answers to these two, as they are found together in the *Bibl. Patr.* as mentioned above, of Peter Blesensis. See C. 5. 2.

(4) See E. 24. 3.

12. (1) **LILIJUM MEDICINÆ A B. DE GORDONIO.**
(2) **LIBER JOH. DE S. AMANDO DE CONFERENTIBUS ET NOCENTIBUS.**
INDEX, at end of which 'Magistro Johanni de Palma.'

MS. vellum, 4to. well bound. T. C. S.

(1) *Bernardus de Gordonio*, Medicus Montispellanus, defunctus circa ann. 1305, cuius *Lilium Medicinae* MS. memorat *Sanderus* in *Biblioth. Belgica*,

Tom. 2, p. 89. Sepe typis excusum est, post primam ed. Venet. 1494. At the end of this copy is written "Explicit Liber, Deo gratias, anno 1312."

13. (1) FRAGMENTUM OPUSCULI DE . . . NARRATIONIBUS QUÆ DE MILTIS LIBRIS AUTHENTICIS SUMPTU SUNT ET IN CERTIS CAPITIBUS ORDINATE—only 2 pages (mutilus in init.)

- (2) DE DECEM PRÆCEPTIS—cum Tabula.

- (3) DE 7 PECCATIS MORTALIBUS—CUM PROLOGO—in duas partes divis.

MS. small 4to. vellum, good condition, bound in wood. D. D. J. Holt.

(2) Begins with the 1st Commandment, after which 'In hoc mandato sicut liquet ex glosis divinis.'

(3) The prologue begins thus: 'Quidam cuius nomen diversis ex causis in hoc opusculo reticetur, compilavit quemquidem librum ex multis...voluminibus, tractatibus et epistolis extractum, atque in unum volumen redactum, grandi labore, multoque studio conscripsit; non solum pro sui ipsius utilitate et consolacione sed ad aliorum rudorum et simplicium sibi similium vite... contemplationem vacantium.'

14. A BOOK OF ALCHEMY, containing

- (1) NOTARILIA AD HANC ARTEM SPECTANTIA.

- (2) LIBER MARIE SORORIS MOysi.

- (3) VISIONE JOHANNIS DASTYN DE DONO GRATIÆ, (anno 1311.)

- (4) VISIONE EDWARDI SECRETARI PHIE.

- (5) LILIUM ALCHEMIE—DE ORDINE PROCEDENDO (sic.)

- (6) LIBER TURBE PHILOSOPHORUM—CUM Indice.

MS. 4to. paper and vellum. D. D. W. Beale.

(3) Johannes Dastyn, sive Dastinus Philosophus Anglus. See Pitseus, p. 853 and 871. This 'Visio,' is in the Ashmolean MSS. At the beginning is written

"Credibile est circen mutasse potentibus herbis

"Inque sues monachos in monachosque sues."

(4) The margin is full of abusive notes of the monks, in English.

(5) At the side is written,

"Is this Flowre a Monke's weed?

"A faire Lilly for so fowle a rowte."

At end of the book, Explicit Liber, 10 Dec. 1479. *Warton's Eng. Poetry*, Vol. 2, p. 135, seq. gives some account of English Alchemists in the 15th century. ☺

15. NOVUM TESTAMENTUM—LAT. CUM CANONIBUS S. SIMONIS ABBAS DE S. ALBANO.

MS. 12mo, vellum, well bound. 'Roberti Hare.'

The order of the book is thus. Canones. Ep^a. Hieronymi ad Damasum.—Gospels and Acts, James, Peter 1 and 2, John 1, 2, 3, Jude, Apocalypse, Romans to Hebrews in common order. Ep. to Laodiceans.

I find one Simon Soutraye, a monk of St Albans, circ. 1385. but *Quere*.

16. (1) CHRONICA ALEXAND. MAGNI VICTORIS TOTIUS ORBIS IN XII ANNIS.
 (2) LIBER DE SITU ET REGIBUS BRITANIE ET QUI PRIM. EAM HABITAYERINT—PER WALTERUM OXENF. ARCHIDIACONUM.
 (3) PROPHETIA AQUILE SEPTORII.
 (4) DISTINCTIO EJUSDEM.
 (5) NATHANIS JUDEI LEGATIO AD TIBERIUM CESAREM.
 (6) CHRONICON HENRICI HUNTINGTONIENSIS, 12 Books.
 (7) DE OMNIBUS SIBILLIS ET DE NOMINIBUS EARUM ET DE ORIGINE ET PATRIA ET ACTIBUS EARUM A DIEBUS ALEXANDRI MAGNI.
 (8) HISTORIA ALEXANDRI MAGNI, PHILIPPI MACEDONIS FILII—CUM EPISTOLA ALEX. AD ARISTOTEL. ET HISTORIA DE GOG ET MAGOG AB EO INTER MONTES CONCLUSIS.
 (9) HISTORIA ANGLORUM ET SAXONUM JUXTA MAG^N. GATIFREDUM VITBIENSEM.
 (10) HISTORIA EJUSDEM SARACENORUM ET DE MAHUMETH.
 (11) CRONICA DE DOCTRINA GRÆCORUM TRIPARTITA AB ADAM USQUE AD FREDERICUM I. PER EUNDENM.
 (12) DE ORDINE ET OFFICIO MISSÆ—QUOD UNUSQUISQUE PAPA ADDIDIT, A TEMPORE PETRI APOSTOLI USQUE AD PAPAM CLEMENTEM III.
 (13) LIBER METHODII EPISCOPI DE PRINCPIO SÆCULI.
 (14) LIBER EJUSDEM DE ANTECHRISTO.
 (15) TURPINUS ARCHIEP. REMENSIS DE BELLO ROSCIDIVALLIS.
 (16) HISTORIA DARETIS—A GRÆCO IN LAT. TRANSLATA PER CORNELIUM NEPOTEM CUM EPIST. EJUSDEM CORNELII AD CRISPUM SALUSTIUM.
 (17) NARRATIO EX LIBRO QUI GRÆCE VOCATUR SUDA, (i.e. Suidas.) { a Roberto Lincolnensi
 (18) TESTAMENTA XII. PATRIARCHARUM. } Episcopo, Lat. versa.

MSS. 4to. vellum, well written, ‘cire. 1250,’ says W. C. T. C. S.

(2) Godfrey of Monmouth is the author of this Chronicle, who was made Bishop of St Asaph, 1151, according to Matthew Paris. The name of Walter, Archdeacon of Oxford, is introduced, on account of the following reason, from the commencement of the history. The title is Historia Britonum ab Ænea et Bruto ad mortem Cavalladri, (i.e. ann. 689.) Reges autem illorum, qui ab illo tempore in Gualliis successerunt Carodolo Lancarbanensi contemporaneo meo in hac materia scribendo permitto. Reges autem Saxonum Gulielmo Malmesburiensi et Henrico Huntendenensi, quos de regibus Britonum tacere jubeo, cum non habeant illum librum Brittanicæ sermonis quem Gualterus Oxenfordensis Archidiaconus ex Britannia advexit, quem de historia eorum veraciter editum in honore Predictorum principum hoc modo in Latinum Sermonem transferre curavi. The first version was in 4 Books (as this MS. is). It was afterwards distributed into 8 and then 12 Books. V. Tanner, *Biblioth.* p. 305. Fabricius, *Bibl. M. et I. Lat.* B. 7.

(3) (4) (5) are only parts of (2). (5) occurs separately in *Nasmith's Cat. C. C. C.* 196.

(6) Henricus Huntingdonensis, Archdeacon of Huntingdon wrote this Chronicle, 1135, at the request of Alexander, Bishop of Lincoln.

(7) The question of the ancient Sybils is learnedly discussed in *Fabricius, Bibl. Graec. Lib. 1*, c. 29. Of the present treatise I cannot give any account.

(9) Godfridus Viterbiensis presbyter, Conradi III. Frederici I. et Henrici IV. imperatorum Capellanus et Notarius, post longinquarum variaque per xl annos itinera, locuplete linguarum rerumque comparata notitia, scripsit *Memorias Sæculorum sive Pantheon*, sive Chronicon universale prosa partim, partim metro, ab orbe condito usque ad ann. 1186 divisum in xx sectiones et dicatum Urbano III. papæ ab ann. 1185 ad ann. 1187. *Fabricius, B. M. et I. L. B.* 7.

(13) (14) I find no such works enumerated among those of Methodius, Vol. 5. *Fabricius, Bibl. Graeca*, p. 255. They may probably be extracted from the work called *Apocalypsis*, which however is not by Methodius, but by some later hand. Perhaps (13) may be the book mentioned by Trithemius as the Liber Methodii de novissimis diebus. In the *Univ. Libr. MSS.* 1498, there is Liber Methodii Martiris Et episcopi Paterensis quem de Hebreo et Graeco in Latinum transferre curavit, i.e. de principio seculi et de regnis gentium et fine seculorum, quem illustris. B. Hieronymus episculis suis collaudavit. There is also the following notice of it in *Nasmith's Cat. C. C. C.* 404. Hoc opus Methodio Paterensi minime esse tribuendum, multis argumentis evincit Cavesius; nec de autore, quicunque demum fuerit, opere pretium erit disquirere, cum ipse codicem celitus demissum affirmat: "Cum sanctus Methodius captus fuisset et incarcerated pro confessione nominis Christi, exoravit Dominum ut ostenderet ei quale fuit initium hujus seculi et quis finis venturus; quod cum obtinuissest a Domino, oblatum est ei per angelum hoc scriptum Græcum et Hebraicum."

(15) *Turpinus Remensis*. The history of Charlemagne usually attributed to Turpin, Archbishop of Rheims in 773, and for nearly 40 years afterwards. It seems agreed on all hands now that the title is spurious, and that some other individual is the author (*Fabricius conjectures Pope Calixtus II. on the authority of Oudin, Tom. 2, p. 1006. See Fabricius in Calixtus II.*) Calixtus II. was Pope from 1119 to 1124. At any rate this Pepe commanded the work. Another conjecture is that the author lived about 1100, as there is mention made of a legendary visit of Charlemagne to the Holy Sepulchre, and this might very probably have been forged to promote the Crusades. It was published at Frankfort, 1566, by *Simon Schardius*, and afterwards at Frankfort, 1584, and Hanov. 1619.

Lambecius, Tom. 2, p. 333, mentions the Latin MSS. of this work. There was a great quarrel about it between *Du Plessis-Mornai* and *Coffeteau*. *Vossius de Hist. Latinis*, 2, 32, p. 299, asserted that Pope Calixtus had confirmed it on the authority of Thos. James, who had it from the *Fasciculus Temporum* of *Wernerus Rolevinkus*. Whereupon *Du Plessis-Mornai*, *Mystère d'Iniquité*, p. 279, makes this a charge against the Council of Rheims, 1119, that they had confirmed a manifest imposture. *Coffeteau* objects to the authority of the *Fascie Temporum* in the *Réponse au Mystère d'Iniquité*, p. 754. See also the Jesuit *Gretser's* answer to *Du Plessis Mornai*, in his *Examen*, p. 375. See also *Rivet Remarques sur la Réponse au Mystère d'Iniquité*, Tom. 2, p. 238. This story is told at length in *Buyle's Dictionary*, v. *Turpin*.

(16) *Daretis Historia a Cornelio Nepote translatata.* Dares, the Phrygian, is mentioned by Ælian Var. Hist. 9, 2, who says his Iliad was then extant. (see also Eustath. Odys. λ, p. 453,) but it was considered spurious by better judges than Ælian. See *Perizonius* on Ælian. *Fabric. B. G. Lib. I.* c. 5.

It is only now known by this Latin version, which is evidently a late production. It was the foundation of the metrical story of the fall of Troy, written by Josephus Iscarius Devoniensis (who flourished 1210.) See *Leyser, Hist. Poem. Med. Evi.* p. 771. Vossius conjectures that the author lived in the time of St Ambrose. See *Conjectura 4, 50, de Idolatria.* See also *Gronovius, Observat. Eccles.* c. 25. and *Perizonius Dissert. de Dictye.* c. 37. (*Fabricius, Bibl. Lat. Vol. I.* p. 71.) The work appeared in print at Milan, 1477.

(17) "Assertio Virginitatis Divæ Marie e Græco translata," Leland. Bishop Tanner adds, Lib. I, Temporibus piissimi imp. Justiniani. Ita incipit narratio ex libro qui Græce *Suda* vocatur, quem componerunt viri sapientes, quam transtulit Magister R. Lincoln, Episcopus, e Græco in Latinum, viz. De Virginitate et Fœcunditate B. V. Marie et de filio ejus Jesu qualiter electus est in sacerdotem in Templum Domini. See *Fabricius, B. G. 9.* p. 622, and p. 635. *Fabric. Cod. Apocryph. N.T. I.* p. 371, II. p. 547. *Warton's Hist. of Eng. Poetry, Dissert. 2.* p. 142. The MS. is in C. C. C. Libr. *Nasmith's Cat.* N°. 179, and in Trin. Coll. Libr. Cantabr. *Pegge's Life of Grosseteste,* p. 291.

(18) *Testamenta XII. Patriarcharum a Roberto Grosseteste Latine conversa prodiere Paris., 1549, 12mo. et in Biblioth. Patrum, Basil. p. 861.* Latine transtulit Lincolniensis, anno 1242, juxta Annales Londinenses MSS. Sic etiam nota vetusta ad caelem exemplaris ipsius MS. in Trin. Coll. Cant. quæ sic habet 'nostris temporibus venerabilis Lincolniensis Episc. Robertus anno Domin. Incarn. 1242, illud scriptum a Græco in Latinum, quibus idiomatis fuisse perhibetur peritissimus, assistente ei Clerico Elicherio ab ecclesia B. Albani beneficiato, natione et conversatione Græco, diligenter transtulit et fideliter, *Wharton, Angl. Sacr. Vol. 2.* We are told by M. Paris, that the version was *de verbo in verbum.* John of Tinmouth says, the Bishop caused many things to be translated out of the Greek, and then mentions the Testament, (*Angl. Sacr. Vol. 2, p. 347,*) but M. Paris is express that the Bishop made the version himself, and these authors are easily reconciled together, by supposing that his Lordship was assisted in the work, as he very probably was. The book has been translated into French, Dutch and English. The English version, by Arthur Golding, was printed by John Daye near Aldersgate, 1581. *Pegge's Life of Grosteste,* pp. 289, 290.

17. (1) S. BERNARDI SERMONES IN CANTICA, 86.
- (2) DE PRÆCEPTO ET DISPENSATIONE AD DUOS MONACHOS CARNOTENSES.
- (3) S. BERNARDI EPISTOLA AD ROBERTUM.
- (4) DE AMORE DEI.
- (5) EXHORTATIONUM AD EUGENIUM PAPAM, LIBRI 5. MS. small folio, vellum, well written.

(1)—(4) See D. 9.

(5) Libri V. de consideratione ad Eugenium III. Papam: valde probati feruntur Pio V., Gregorio XIII., Urbano VII., Clementi VIII., ac novissime Clementi XI. *Fabricius, B. M. et I. L. Tom. I.* p. 228.

18. LEONIS MAGNI PAPÆ SERMONES.

MS. small 4to. vellum, well written, bound in wood. T. C. S.

The following is the list of the Sermons: 3 de ordinatione sua—5 de Collectis—7 de Jejunio decimi mensis—10 de Nativitate Domini—7 de Epiphania—12 de Quadragesima—omelia in Evang. sec. Lucam—21 de Passione Domini—2 de Ascensione Domini—3 de Sancto Pentecosten—4 de Jejunio in Ebdomada Pentecostes—2 in natali aplurum, Pet. et Paul.—1 in octava ejusdem—1 in natali Storum Machabeorum(!)—1 de Passione Sti. Laurentii—9 de Jejunio septimi mensis—omelia in Evang. sec. St Matth.—Leonis P. contra heresim Euticeen. in Basilica Ste Anastasis Virginis.

19. (1) A BOOK OF SERMONS, in English, called ‘LIBER FESTINALIS,’ or ‘FESTIVALIS.’

(2) THE BOOK CALLED ‘QUATUOR SERMONES.’

(3) THE MANNER OF DENOUNCING THE GREATER EXCOMMUNICATIO.

(4) THE BIDDING OF THE BEDES ON THE SONDAY.

MS. small folio, paper, bound in wood. T. C. S.

(1) At end, “Finxit et completum extat hoc opusculum in celeberrima civ.... Rothomagensi per magistrum Martinum Morin, 1499. Impensis Johannis Richardi.” Martin Morin first began to print at Rouen in 1494. See *Lacaille, Hist. de l'Imprimerie*, p. 39.

For an account of the contents of the whole of this MS., which was afterwards printed by Wm. Caxton, see *Dibdin's Typographical Antiquities*, Vol. I, pp. 161—176.

(2) Contains an ‘Exposition of the four parts of the Catechisme,’ according to a note in an old hand-writing. Dr Dibdin gives a more accurate account of it.

(3) First orderd by Stephen Langton, Arch. of Canterb. See *Dibdin*.

(4) A sort of bidding prayer.

At end: “Impressum est hoc opus impensis et ære Johannis Richardi Mireatoris in civitate Rothomagensi.” (Rouen.)

20. FRIAR SANNAL'S VISION.

THE BOOK OF SPIRITUAL LOVE.

THE BOOK OF THE PASSION OF OUR LORD.

THE SERMON OF TRIBULACION.

MS. 4to. vellum, beautifully written in old English.

21. THE ROMAUNCE OF THE PILGRIMAGE OF MAN'S LYFE.

MS. folio, vellum, well written, bound in wood. T. C. S.

Made at the Abbey of Chalice, (Qu. de Calceto or Pynham near Arundell, vide *Tanner's N. M.*, p. 224). At end, “Here endes the Romaunce that a Monke made off the Pilgrimage of the lyfe of manhede ... taken off the Romaunce of the Rose ... wherein the art of lyfe is enclosed.

There is a copy of this work in the *University Libr.* F f. 5, 30.... “Lyfe of manhode which is made for good pilgrims that in this world such way wole holde that he go to good hevene, and that he have of hevene the joy.... It is there called ‘The Romance of the Monk.’

22. POSTILS ON THE GOSPELS—FOR THE SONDAYES AFTER TRINITIE
AND HOLYDAYES.

MS. Svo. vellum, well written, ‘Ex dono Magri Gent.’

23. THE HISTORY OF ROBERT BRUCE, KING OF SCOTLAND, in metre.

MS. small Svo. paper, written about 1487.

Written in Scottish verse by John Barbour, born about 1326, was Arch-deacon of Aberdeen in 1357, and died, aged about 1396. He wrote this poem in 1375; about 1440, Bower or Bowmaker, the continuator of Fordun's Hist. of Scotland gives him this praise, Lib. 12, c. 9, speaking of Robert Bruce: ‘Magister Johannes Barbarii Archidiaconus Aberdenensis in lingua nostra materna, discrete et luculentiter satis ipsa ejus particularia gesta, neenon multum eleganter peroravit.’ See *Pinkerton's edition of 'the Bruce'*, the first genuine edition, from a MS. in the Advocate's Libr. at Edinburgh, dated 1489. In 3 vols. 12mo. London, 1790.

24. A PRAYER BOOK, CONTAINING A CALENDAR—MORNING AND EVENING PRAYER—THE 7 PENITENTIAL PSALMS—THE 15 PSALMS OF DEGREES—THE DIRGE AND PLACEBO—COMMENDACION FOR ALL CHRISTEN SOULES—THE PSALMS OF THE PASSION.

A very handsome MS. Svo. on vellum.

Written about 1300 says one note; after 1377 says another, referring to a note in the calendar, 16 July, where it is said, ‘King Richard was crowned 1377.’ But this note appears, from the colour of the ink, to have been a later addition to the MS., so that the first date may not be wrong.

25. (1) A CATECHISM in English, called LUCIDARIE.

(2) COMMENT ON THE APOCALYPSE.

(3) THE PASSION OF OUR LORD J. CHRIST.

(4) HOW THE SACRAMENT OF THE ALTAR MAY BE RECEIVED WORTHILY ET DEVOUTLY.

(5) COMMENTARY ON MATTHEW.

Vellum, Svo. well written.

(1) begins, “Here begyneth a tretis yt is clepid Lucidarie, how a disciple axith (sic) questiones of his maister and ye maister assortith him. Translated into English by Andrew Chertsey.” See *Dibdin, Typ. Antiq.* Vol. 1, p. 343.

(2) Here endeth the Apocalips glosid into English.

(3) ‘Composed of Clemēt a prieste of the chirche of Lamony.’ Qu. whether the work of Clement prior of Langthorn, vide E. 24. *Tanner's Biblioth.*, p. 183, note, mentions an English MS. of his Concordance of the four Evangelists. This MS. is a compilation of the gospel history of our Lord's passion from the four gospels. See *Dibdin, Typ. Ant.* Vol. 1, p. 343.

(4) Qu. whether by Sir T. More. *Tanner*, p. 534, Cf. with *Nasmith, Cat. C. C. C.* 143.

26. ENGLISH TRANSLATION OF THE FOLLOWING BOOKS: PROVERBS, ECCLESIASTES, SONG OF SONGS, WISDOM, ECCLESIASTICUS, TOBIT.
MS. 4to. vellum, well written.

27. (Caret.)

28. WICLIFFE'S CATECHISM, with Prologue, sometimes called "W's. Pore Caitiff."

MS. small Svo. vellum, well written, full of notes, at beginning and end in a Latin hand-writing.

The prologue begins, "This tretis compilid of a pore caitiff." There is an account of it at the end of *Le Bus' Life of Wielif*, p. 440.

"I pray you restore this booke to St John's Librarie in Cambridge."

There are two copies in the Univ. Libr. MSS. 1356, 1377.

29. BOETHIUS DE CONSOLATIONE, with Paraphrase, in English metre.
MS. folio, paper.

The Bodleian Catalogue contains under 'Boethius,' a book printed in 1525 at the Abbey of Tavistock, Devonshire, 'by me Dan. Thomas Richard, monk of the said monastery. To the instant desire of the right worshipful Squyre, Mr Robert Langdon.' A metrical paraphrase of Boethius in English.

Mr Ames conjectures that this Richard may be the same as the Paris printer, T. Richard, subsequently. The R. Langdon is Langdon of Keverill, Esq., near Looe, Cornwall.

This is the only notice I can find of any English paraphrase of Boethius in metre. In the Univ. Libr. MSS. 1501, it is said to be by Johannes Capellanus; but see the following note from the end of Cat. MSS. Univ. Library.

"The editor of Tanner seems to consider Capellanus as a surname, but I rather think it derived from his office of chaplain or chantry priest. The Bishop and Mr Hearne have also, on the authority of the Oxford MSS., ascribed the same translation to John de Walton, Canon of Osney; for that it is the same translation is evident from the date and beginning of the poem being the same in both. See *Tanner's Biblioth.* pp. 171, 753, *Hearne's Pref. to Cauden's Elizabetha*, p. 133, and *Glossary to Robert of Gloucester*, p. 707. Now it is not improbable that this John, originally a chaplain or chantry priest, might afterwards be admitted a regular Canon, and then assume the name of Walton or de Waltunc, it being the custom for the regular clergy on their admission to take new names, which were frequently derived from the place of their nativity. The Bishop has further asserted that the temporalities of the abbey were restored to John Walton, canon there, 31 Henry VI. or 145 $\frac{1}{2}$; and we learn from Steven's Supplement, that the said John Walton was 20 years afterwards promoted to the see of Dublin; he could not therefore be the translator of Boethius in 1409. Neither is it possible, as the Bishop inadvertently asserts, that the translator should be the John de Walton who exchanged the living of Stretton in 1381 and died 1384." Then follows an apology for the criticisms on the Bishop, at the same time regretting he should have been occasionally too positive on doubtful points. (Bowtell tells me these notes are by Dr Nasmith of Corpus Christi College.) See also *Warton's Hist. of Eng. Poetry*, Vol. 2, p. 34.

30. A BOOK OF SHRIFT AND PENANCE.

MS. 4to. vellum, well written. T. C. S.

31. THE HISTORY OF THE PATRIARCHS.

MS. 8vo. paper, well written. (Mutilus in fine.)

It begins, 'The Almighty everlasting in his power,' and is a history of the world from the creation to Jacob's death.

32. ROBERTUS LINCOLN, DE DOCTRINA CORDIS.

MS. very small, vellum, beautifully written, T. C. S.

'De Doctrina Cordis,' 'Preparate corda vestra,' 'Hunc Tractatum edidit Fr. Aloysiusr, Neapol. 1607, 8vo. et Fr. Gerardo Leodiensi ascribit.' *Ant. Wood.* MS. *Tanner, Biblioth.* p. 347. The MS. is mentioned by Cave as in St John's College Library. *Pegge's Life of Grosseteste*, p. 269.

It is found MS. in the New College Libr. Oxon. 119, and Cambridge Univ. Libr. 57, 3. *Tanner.*

It has been also published under the name of Gerardus Leodiensis (Ord. Pradic. circ. ann. 1270) at Paris, 1605. It is in seven books, and purports to be a commentary on 1 Sam. 7. 3. "Septem dispositiones circa cor faciendo docens, multaque ad adificationem pertinencia hinc et inde ex scripturis colligens." *Henr. Gandavensis de script. eccles.* c. 53.

There is a neat drawing at the beginning of the vol. The 7 books contain 35. 7. 5. 6. 2. 3. 2. chapters respectively.

33. (1) S. HIERONYMI EPISTOLÆ, VIZ.,

(α) AD EUSTOCHIUM.

(β) AD DAMASUM.

(γ) AD OCEANUM DE VITA CLERICUM—AD JULIANUM DIACONUM AQUILEIÆ
—AD PAULUM PRESBYTERUM DE INSTITUTIONE CLERICORUM—EP.
EXHORTATORIA AD HELIODORUM EPISCOPUM—AD S. AUGUSTINUM.

(2) GALFRIDI MONUMETHENSIS HISTORIA BRITONUM.

(3) PORTIFORIUM PRECUM.

MS. small 4to. vellum. T. C. S.

(1) (γ) is a spurious epistle. See Bened. Ed. Tom. 5. Epist. Series 3.

(2) See G. 16, 2.

(3) Consists of Litany and prayers, another Litany, ordo visitandi infirmos, Burial service with chaunts and divers prayers, all in Latin.

34. MISSALE, PRÆCIPUE AD USUM SARUM.

MS. 8vo. vellum, well written, with rubric, and illuminated capitals, and musical notes. D. D. Oliv. Dand.

The second mass is called missa de nomine Christi, with this introduction:—

"Quicunque hanc missam subscriptam celebraverit vel celebrari fecerit per triginta dies veneris habet pro qualibet missa xxx^{ta} millia annorum indulgentia concessa a Domino Papa Bonifacio. Item, decimo nono die mensis Julii anno Domini M.CCCCXI. Robertus Episcopus Sarum in suo castro de Schirbam concessit omnibus vere confessis et contritis, dicentibus

vel audiētibus, in vi feria, istam missam de hoc nomine Ihu quadraginta dies indulgentiae quotiens tociens esse dixerit et audierit, perpetuis temporibus duraturis."

There is also before this the missa de 5 vulneribus Christi.

35. A BOOK OF CONTEMPLATIVE LIFE, in 93 ch^o.

MS. 4to. vellum. T. C. S.

It begins, 'Ghostely brother in J. C., I pray thee that in the calling wherewith our Lord hath called thee to his service.' At the end is 'Forma sit hæc vitæ, quam scripsi nunc sine lite.'

36. "THE BIBLE ABRIDGED—by the author of 'The Office of a Justice of the Peace.' Mich. Dalton. Donum amicissimi viri J. Perkins. S. T. B." In the hand-writing of T. Baker.

MS. 8vo. paper, in old parchment cover.

Michael Dalton was born in Cambridgeshire 1584, and studied Law at Lincoln's Inn. The work of the office of the Justice of the Peace has gone through many editions. He died before the beginning of the civil wars. *Fuller's Worthies*, p. 159.

See *Granger's Biographical Hist.* supplement to 1st ed. p. 137. Mr Granger says he is probably the lawyer, 'Mr Dalton,' mentioned in Neal's Hist. of the Puritans, Vol. 1, p. 511.

The Biographical Dictionary (English) mentions a MS. by him in the British Museum on a subject rather akin to the present one.

H.

1. (1) HIGDEN'S POLYCHRONICON, TRANSLATED INTO ENGLISH BY JOHN DE TREVISA, preceded by

(2) A DIALOGUE BETWEEN MILES AND CLERICUS, AND

(3) SERMO DOMINI ARCHIEPISCOPI ARMACHANI,

AND A COPIOUS INDEX TO THE POLYCHRONICON.

MS. folio, vellum, beautifully written, with illuminated capitals and gilt letters, frequently interspersed. Ex dono Magistri Baile de Newington in agro Middlesex, 1674.

(1) See A. 12. *John de Trevisa* was a Cornishman, Chaplain to the Earl of Berkely, at Berkely in Gloucestershire, where there is every reason to suppose he was a sedulous cultivator of his native language. The translation of Higden by Trevisa was completed in 1387. It was printed by Caxton, 1482, folio, of which there is a copy in the College Library bequeathed by Mr Baker. See *Dibdin, Typ. Ant.* Vol. 1, p. 138.

(2) This dialogue appears to be different from that in the printed edition.

(3) This is mentioned by Dibdin among the translations of John de Trevisa, 'translation of the Latin Sermon of Radulf or Fitz-Rauf, Archbishop of Armagh, Nov. 8, 1357.' Among the *Hurl. MSS.* 1900. It is against the mendicant Friars. Vide *Dibdin, Typ. Antiq.* Vol. 1, p. 141.

2. VIRGILIUS—*BUCOLICA, GEORGICA, ÆNEIDOS LIBRI XII.*
MAPHEI VEGGII LIBER XIII^{us}. ÆNEIDOS.
 MS. 4to. vellum, beautifully written, with illuminations. "Liber R. Nykke, Epi Norwicens." "Ex dono domini Shillotor Attornia forum Camere Stellata unius, Dec. 17, 1624."

Mapheus Veggii ex Lande Pompeia Laudensis, Martini V. Pape Datarius, diem obiit Romae, 1458. Scripta ejus extant in Supplement. ad Bibl. Patrum, Colon.—et in Bibl. Patrum, Lugdun, Tom. 26. Supplementum libri xii. Æneidos Virgiliane, Saepè prodiit in variis Virgili editionibus (as in that of Pulmann, Antwerp, 1561,) et Gallice translatum per Petrum le Mouchant. Fabricius, B. M. et L. B. 12.

He also wrote a poem on the death of Astyanax, and four books on the golden fleece, both published together by *Francisc. Modius, Cologne*, 1589, besides other poems. *Id.* and *Mani's note*.

In the *Biblioth. Latina*, Fabricius speaks of the present as no despicable work.

The Bishop's name mentioned as on the fly leaf, (at the end,) is most probably Richard Nix, Bishop of Norwich, who died January 1536. See *Collier's Eccl. Hist.* Vol. 4, p. 374, (new ed.) Vol. 2, p. 130, fol. edition. He was the Bishop that punished the poet Skelton for his buffooneries in the pulpit and his satirical ballads against the mendicants. Ant. Wood says, Skelton was punished by the Bishop "for having been guilty of certain crimes, as most poets are."

3. ANTIQUITY REVIVED, SETTING FORTH THE ANCIENT AND PRIMARY HABITATIONS, ORIGINALS AND DESCENTS, OF THE NOBILITY, BARONY AND GENTRY IN THE REALME OF ENGLAND AND PRINCIPALITY OF WALES, ACCORDING TO THE SEVERAL COUNTIES, WITH OTHER NOTES AND OBSERVATIONS OF ANTIQUITY. BY RICHARD BUTCHER, GENT.

MS. folio, paper, with a picture of the author in the 61st year of his age, A.D. 1648.

Mr Richard Butcher was town-clerk of Stamford, in Lincolnshire, of which he published an Antiquarian History in 1646. It was afterwards continued by him to 1660, and intended to have been re-published, but was not till it fell into the hands of Mr Francis Peck, Rector of Godeby, in Leicestershire, who re-printed it in 1727 at the end of his '*Antiquarian Annals of the Town of Stamford*,' folio. I cannot find that the present work was ever published. Mr Peck does not speak highly of Butcher's abilities (see *Pref. to his Book*, p. 12,) so we may the less regret that the present work has not seen the light.

4. THE THIRD PART OF ANTIQUITY REVIVED, containing those of Scotland, Ireland, and the Isles which lie within the British Ocean. By Richard Butcher, Gent. ut supra.

5. THE PISTELL OF OTHEA THE GODDESS TO HECTOR, WHEN HE WAS
15 YERE OF AGE, with Prologue addressed to 'Humfray, cousin to
the King, Duke of Buckingham, Earl of Hereford, Stamford and
Northampton.'

FABLES consisting of TEXTE, GLOSE AND ALLEGORIE.

MS. 4to. vellum, in English. The first few pages have some most
carefully executed drawings, which are very handsome. In old wood
binding.

I think the person to whom this is dedicated must be Humfrey, Duke
of Gloucester, as he was Earl of Buckingham before he was created Duke
of Gloucester, and was 'Cousin to the King.' See *Froissart*, Vol. 2, c. 48.
Vol. 3, c. 45.

Warton has given an account of Duke Humfrey in the *Hist. of Eng. Poetry*,
Vol. 2, p. 44, et seq. I think this MS. must have belonged to him, as it
contains such rich illustrations, and he appears to have had many such
presented to him. "Multos codices, pulcherrime pictos ab abbatibus dono
acepit." *Leland*, quoted by *Warton*.

I have since accidentally fallen on a few lines referring to the subject of
this MS. in Warton's account of Lydgate, where, speaking of his poem on the
Siege of Troy, and remarking how late it was before Greek was known
in Western Europe, "yet," says he, "some ingenious French critics have
insinuated that Homer was familiar in France very early, and that *Christina
of Pisa*, in a poem never printed, written in 1398, and entitled 'L'Epître
d'Othea à Hector,' borrowed the word Othea, or wisdom, from *ωθεα* in
Homer, a formal appellation by which that poet often invokes Minerva." This
MS. is called in the Brit. Museum "La Chevalerie Spirituelle de ce
Monde." *Warton*, Vol. 2, p. 85.

6. (1) VENERABILIS BEDE PRESBITI EXPOSITIO APOCALYPsis, with
Prologue and Preface.
(2) GENNAIDII MASSILIE PBTI TRACTATUS DE 1000 ANNIS ET DE
APOCALYPSI B. JOHANNIS.
(3) FULCARDI VITA BEATISSIMI BOTULPHI ABBATIS.
..... TRANSLATIO EJUSDEM.
(4) AMBROSI—LIBER DE UTILITATE ET LAUDE STI JEJUNII. (Mutili-
lus in fine.)

MSS. 4to. vellum. (I think T. C. S.) Well written, bound in wood.

(1) Cum Prologo ad fratrem Eusebium de septem ejus Periochis et
septem ad eam intelligendam regulis Tychonii, in Tomo V. Oper. Bedæ
Venerab. Colon. 1638, p. 761—816. Hunc Commentarium, in quo Primarium
etiam secundum se, Beda non diffinet plurimi faciunt, N. Zegerus notis in
N. T. et Rich. Simon, Tom. 3, *Histoire Critique du N. T.* p. 345. *Fabricius*,
Bibl. M. et I. L. Book 2.

(2) *Geunadius of Marseilles*, ante an. 495. This treatise is enumerated
among the opera perdida, by Cave and Fabricius.

(3) In Cotton. MSS. Tiber, D. 3, 53. There were two persons of the
name of Folcardus, placed by Oudin in 1050 and 1060. The one to whom
he doubtfully attributes this life was a monk of Canterbury. See F. 24, 2.

(4) The same as the Treatise *De Elia et Jejunio*, Benedict, ed. Vol. 1, p. 535. The defect at the end is only in the last section, viz. the 85th. The Benedictine Editors say that the title is frequently found in the MSS. as above.

7. CONCILII CONSTANSIENSE.

MS. folio, paper and vellum, well bound, and well written.

The Council of Constance, held in 1414—1418. The principal acts of this Council were as follows (from Sir H. Nicholas) in the first Session, 16 Nov. it was decided that deputies and lay doctors should have a deliberative voice; in the second, 2 March, 1415, the Pope solemnly published his act of cession. Third Session, 26 March, the Council was declared to be lawful. 29 May, Pope John XXIII. was deposed. 4 July, Gregory XII. abdicated. In the seventh Session, 2 May, 1415, Wiclit was condemned. 6 July, 1415, John Huss was condemned to be burnt. 11 Nov. 1417, Otho Colonna was elected Pope by the name of Martin V. The Council ended 22 April, 1418. This is an authentic copy of the acts of the Council, with this title: "Inciipient capitula omnium actitorum et decretorum generalis Concilii Constant. dictim. a principio usque in fine ejusdem juxta formam per notarios de singulis nationibus per decretum ejusdem concilii ad hoc deputatos expresse notatam."

8. WHITTAKER'S ECCLESIASTICAL POLITY, in Latin.

MS. folio, paper, well bound.

This is Dr Whittaker, the celebrated controversialist, born 1548, died 1595, having been Master of St John's before he was 40. *Baker's MS. Hist. of St John's College*, folios 221, 223, from which comes the following extract referring to the present MS.

"When he commenced B.D. one of his questions was 'Disciplina Ecclesiastica non est a sacris fontibus eruenda.' There is a treatise without a title amongst our MSS. on this subject; whether it might not be composed by him, I leave to others to enquire, but it has been wrote about this time, and by no common pen. If it leans towards Erastianism, that to me is no objection, for so did several of the Heads (and other Divines) at that time." *MS. Baker*, folio 223, in *Hist. of Dr Whittaker*, 16th master.

Whittaker's Life is in *Fuller's 'Abel Redivivus'*, pp. 401—408.

9. (a) VITA JOHANNIS BARWICK, ECCLESIE STI PAULI APUD LONDONIENSIS DECANI ET COLL. ST JOHANNIS APUD CANTABR. OLIM SOCII A PETRO BARWICKO EJUSDEM COLL. OLIM ALUMNO CONSCRIPTA.

MS. folio, paper, with an appendix signed 'John Barwick.'

Hand writing of Mr Baker. 'Donum ornatissimi viri Johannis Woodward, M.D. et in Collegio Greshamensi Medicinae Professoris.'

Dean Barwick was in the King's interest during the Rebellion. He was born April 28, 1612, at Wetherslack in Westmoreland, was educated at Sedburgh school, went to Cambridge and entered St John's 1631, Dean of Durham 1670, Dean of St Paul's 1671; he was also Rector of Therfield, in Hertfordshire, where he died October 2, 1674. The writer of this Life was his brother, who was M.D. and one of the physicians to King Charles II.

appointed in 1670. He began this history of his brother in 1681, died Sept. 4, 1689. This is his own MS. which he gave to Dr Woodward, and which was sometime kept in the Library of St Martin at Westminster. It was published in 1721, 'Typis Gulielmi Bowyer, Londini,' with an appendix containing the letters in the two following MSS., by H. Bedford, formerly Fellow of St John's College, in 8vo. p. 464, with a copious Index; the Presentation Copy of the author to the Library of St John's, is to be found there, C. 9, 29. Mr Bedford says in his Preface, p. a. 3, that he collated this MS. with the following one. An English Edition by the same author was published in 1724. Hilkiah Bedford was 'Ejected' at the same time that Baker was, or perhaps rather before. They were on very friendly terms. See *Masters' Memoir of T. Baker*, p. 49.

9 (b) IDEM LIBER.

THREE LETTERS OF KING CHARLES II. IN HIS OWN HAND WRITING.

A RECEIPT FOR £100. SIGNED 'CHARLES R.'

MS. 4to. well written, on paper.

This Copy was made by the author's directions for the Library of St John's, and seems from Mr Bedford's collation to be the corrected copy of the former. It appears from the Preface to the printed edition that the Editor got into trouble with the Barwick family for having ventured to use both MSS., the family considering this to be the genuine copy and not the former. See *Pref. to Eng. Ed. of Barwick's Life*.

10. A COLLECTION OF LETTERS TO AND FROM DEAN BARWICK, as follows:

Lord Chancellor Hyde to B. 4 May, 1659, received May 25. indorsed May 7.

Lord Chancellor Hyde to B. supersc. (for Mr Burdon), 4 June, 1659, received May 31.

Lord Chancellor Hyde to B. supersc. (for Mr Brookes), 12 June, 1659.
Dean Barwick to Lord Chancellor Hyde, 21 June, 1659.

The Cypher for the following Letters.

Lord Chancellor Hyde to Dean B. in cypher, 27 June, 1659.

Next to this is the copy written out at length in the Dean's hand.

Lord Chancellor Hyde to Dean B. 8 June, (*should be July*, note in the Dean's writing.)

Lord Chancellor Hyde to Dean B. 25 July.

Ditto to ditto 28 July

Dean Barwick to Lord Chancellor Hyde, 15 September, 1659.

Lord Chancellor Hyde to the Dean, 25 September.

Ditto to ditto 29 ditto.

Ditto to ditto 17 October.

Ditto to ditto 21 November.

Ditto to ditto 28 ditto, and the following dates:

Dec. 5, Dec. 26, Jan. 12, 1660, Jan. 14, Jan. 16, Jan. 22, Feb. 20, March 8, April 2, April 16, April 22, the last two from *Breda*, the others from Bruxelles.

VI INSTRUCTIONS for our Commissioners within the City of London, and the liberties thereof, signed 'Charles R.' without date, but belonging to the year 1659.

A PARCHMENT WARRANT, dated Bruxelles, 14 Jan. 1660. It was intended for Sir Thomas Middleton, as appears from Chancellor Hyde's Letter of the same date, and appoints him Commander in Chief of the Counties of N. Wales.

A LIST OF THE KING'S CHAPEL PLATE, 34, Appendix.

THE ADDRESS OF THE COUNTY OF NORTHAMPTON TO GENERAL MONK
35, Appendix.

THE MEMORANDUM SIGNED THO. HOLDER, p. 94.

A LETTER DATED JAN. 10, without signature, Appendix 35.

MEMORANDA, Appendix, N^o. 37.

Folio, paper.

Many of the letters have still the seals adhering to them. They are all published in the Appendix to the Life of J. Barwick, above mentioned. All Lord Chancellor Hyde's letters are in the same hand writing, probably his own, and all the decyphered copies in the Dean's hand.

11. (1) ISIDORI ARCHIEP. HISPAL. LIBRI ETYMOLOGIARUM XX, CUM
EP^A. AD BRAULIONEM.
(2) ISIDORI ARCHIEP. HISPAL. DE SUMMO BONO LIBRI III. CUM
INDICE.

MS. folio, vellum, well written, a handsome MS. with very curious initial letters. Ex dono Mag^{ri} Hugonis Williams filii Gruffini Williams de Penrhyn, Arm. 1651.

"Liber Ecclesie Sti Jacobi de Wigmore. Si quis illum ab eodem monasterio aberravit aut hunc titulum malicieuse delayvit, anathema sit donec resipiscat et dignam satisfactionem premat."

Wigmore, a college of Herefordshire, founded by Ralph de Mortimer, A.D. 1100, changed by his Son 1197 into a priory, under the patronage of S. James. *Tanner, Not. Mon.* p. 85.

See B. 20. 2. D. 13. 1. F. 16. 1.

(1) is the most useful of all his works. Its value has been doubted by Christopher Beckmann, and Salmasius, ad Hist. August. p. 28, 'quem tamen in multis defendendum alii eruditio docuere vid. Nic. Anonium, Tom. I, p. 251, seq.' *Fabric. B. M. et I. Lat.* B. 9.

12. STATUTA ECCLESIE MENEVENSIS.

MS. folio, paper.

"This book was given to St John's College by Thomas Watson, D.D., sometime Fellow of the said College, and consecrated Bishop of St David's 1637. The same reverend person gave the College the patronage of two livings, Brinkley and Fulbourn St Vigors, both in the Diocese of Ely, together with some coins and medals of good value."

"He has since given the patronage of Brandsburton. Com. Ebor."

"I have compared this Copy with the original statutes in several particular chapters, and find it to be exactly taken." *T. Baker.*

"This MS. is very valuable, for the original or most authentic copy from whence it was taken, though it were wrote on parchment, yet was so eaten with moisture or wasted with age when I saw it, that it cannot be preserved long, and can hardly ever be copied again with equal certainty and exactness." *T. Baker.*

All these notes are in Mr Baker's own hand-writing. The volume is in perfect preservation.

13. BREVIARIUM.

MS. 4to. vellum, most handsomely written and ornamented with drawings and painted borders in the most finished style. 'Ex dono Thomae Gardiner, Armigeri.'

14. (1) NOTE THOMÆ SMITHI IN EPIST. DUAS S. CLEMENTIS AD CORINTH.
 (2) COPY OF PETITION TO QUEEN ELIZABETH FOR CONFIRMING THE BOOK OF ARTICLES, 1566.
 (3) THE EARL OF MANCHESTER'S LETTER TO THE PRESIDENT AND FELLOWS OF ST JOHN'S COLLEGE FOR EJECTING DR BEALE, THEN MASTER, 13 March, 1643, (parchment.)
 (4) A COPY OF A LETTER WRITTEN IN CARDINAL WOLSEY'S OWN HAND TO KING HENRY VIII. 'which I transcribed from a copy taken of it by Archbishop Abbott, for he endorsed it thus with his own hand,' "The original I sent back to the office of the King's Papers." 'Ita est, G. Cantuar, April 17, 1616.'
 Wolsey's Letter dated at 'my house besides Westminster, 5 Feby.' (no year.)
 (5) A COPY OF A DISPENSATION FROM CARDINAL POLE FOR GOSSIPS TO MARRY, dated prid. Kal. Junii, 1556.
 (6) A TRANSCRIPT OF A PAPER THUS ENDORSED IN ARCHBISHOP LAUD'S OWN HAND, JUNE 12, 1637, A TRANSCRIPT OUT OF MY REGISTRY CONCERNING THE 20TH ARTICLE OF THOSE THAT WERE MADE, 1562.

loose papers tied together.

- (1) This was very probably Baker's friend, Dr Thomas Smith, of Magdalene College, Oxon. See *Master's Memoir of Baker*, p. 47.
 (2) There are no signatures to this.
 (3) The Right Hon. Edward, Earl of Manchester, in pursuance of an ordinance of Parliament for regulating and reforming the University of Cambridge: on the 11 April, 1644, he forcibly intended John Arrowsmith. Dr Beal died at Madrid, having Lord Edward Hide and Lord Cottington in their embassy as Chaplain, apparently in 1651. Extract from *Baker's MS. Hist. of St John's College*, folios 259 and 262.
 (4) Is published in Dr Hymer's Edition of the *Funeral Sermon of Lady Margaret, by Bishop Fisher*, p. 262.
 (5) This shews that Cardinal Pole then exercised his Legatine authority, though at variance with the Pope. He had been elected Chancellor of Cambridge, 1 April, 1556.
 (6) It is hardly necessary to refer to any place for the accounts of this controverted passage. See however *Collier's Ecccl. Hist.* in the reign of Queen Elizabeth, and *Dr Lamb's Hist. of 39 Articles*.

15. (1) I. OVERALL, EPISC. NORWIC. DE STATU QUESTIONUM V INTER REMONSTRANTES ET CONTRA REMONSTRANTES CONTROVERSARUM.

(2) SIR THOMAS BROWNE, M.D. RELIGIO MEDICI.

MS. 4to. paper. "Ex dono venerabilis viri Bambridge Dean hujus Coll. olim. alumni," in Mr Baker's writing.

(1) "John Overall, bishop of Norwich, died 1618. He was master of Cath. Hall, and King's Professor of Divinity at Cambridge. He was a strong genius, made a great improvement in study, and was reckoned one of the most learned controversial divines of his time." *Collier's Eccl. Hist.*

Natus 1559, admissus 1575, in Coll. Joh. sed an. seq. migravit ad Coll. SS. Trin. 1577, admissus ibi Socius 1581, Theol. Bac. 1591, Professor, 1594, Praeses. Aul. Cath. 1598, Consecratus Lich. et Cov. 1614, Norwic. 1618, mortuus 1619, 12 Maii. Juvenis admodum venit in amicitiam Petri Baronis indeque didicit decretis divinis modeste sentire et caute loqui: median iniit viam, progressurus forte ulterius nisi Baronis vestigia deterruissent, quod si controversiam istam non plane dilucidavit aut penitus exhausit (quis enim sufficit istis) viam certe stravit posteris. Sententia ejus de predestinatione, brevis quidam illa sed dilucida et explicata excusa extat, ann. 1631, una cum articolis Lambethanis. *Baker's Catalog. Episc. qui e Coll. Div. Joh. Ev. prodierunt.*

(2) There were two Editions of this celebrated work. Sir T. Browne, it appears, wrote it in 1635, and never intended it for the press, having composed it only for his own exercise and amusement. He had however communicated it to his friends, and by some means or other a copy fell into a printer's hand, who published it 1642; and it excited general attention. The Earl of Dorset recommended it to Sir Kenelm Digby, who returned his judgment of it in a book of critical disquisition on its contents. Sir Thomas was induced by this to publish a more correct edition, which had much success. I have compared this with an old edition called Sir Kenelm Digby's Edition, from which it varies in many particulars; but I am uncertain, from not having ready means of reference, which Edition it agrees best with. See *Dr Johnson's Life of Sir T. Browne*, Talboy's and Pickering's Ed. Vol. 6, p. 475.

There is an old Cavalier's song at the end, thus:

I.

Cursed bee that Cavaleer
That eyther droop or feare,
For so the King be great,
Als one to mee;
By what mysterie in State,
Or chemistry in Fate
So ere it bee,
If good to him, tis so to me.

II.

Courage, be firme and smile,
Tis wisedome yet a while;
Yet lets not be like some,
Who shrink and start,
As votes pass to and from
The Speaker¹ and Sir Tom²
To eyther part;
Wee know that dawhing is in art.

III.

Whilst two³ are in a fray,
Ye third may catch ye prey;
O may that proverb hold!
Yet if by Foes
Charles to his crown of gold
Bee brought, I dare bee bold
To honour those,
Not for the action, but the close.

16. HOLY BIBLE—printed Book, by Richard Grafton, Lond. 1541.
Folio.

¹ Lentall.

² Sir Thos. Fairfax, then Generall.

³ Parliament and Army.

There is a deficiency at the beginning to nearly the end of Gen. c. 24, and at the end part of a Table for finding the Epistles and Gospels is wanting.

I do not know why this book has found its way into the lock-up case, as there are several equally valuable early printed bibles in the Library, viz.: Coverdale, 1535 (T. 4. 19.); Taverner, 1539 (T. 5. 2.); Matthew, 1537 (T. 4. 15.); Grafton, 1540 and 1541 (T. 3. 18—3. 24.); Whitchurche, 1549 (T. 4. 18.); Taverner, 1549 (T. 4. 24.); Daye, 1549 (T. 4. 21.); Matthew, 1551 (T. 3. 28.); Coverdale, 1569 (T. t. 9. 10.); Queen Elizabeth, (Rouen), 1556 (T. 1. 16.); Barker, 1572 (T. 1. 11. and 4. 2.); Barker, 2 Vols., 1577 (T. 5. 34. 35.); Barker, 1582 (S. 5. 35.); Barker, 1599 ($\frac{A}{6}$. 10. 22.)

17. PROCLAMATIONS AND PROCEEDINGS IN PARLIAMENT, beginning 24 March 1602, and continued to the Prorogation, on account of the Plague in 1610 or 1611.

MS. thick folio volume, paper, the gift of Dr Kennedy, Master of Shrewsbury School.

Hume says the journals of the Session 1610 are lost. See Vol. 4, p. 272. This MS. may perhaps supply some of the missing papers, but it appears to contain only occasional acts, &c., not any continued succession of documents.

18. S. CHRYSOSTOMI HOMILIE—Calendis habita cum non venisset in publicum eo die Episcopus Antiochiae Flavianus contra eos qui novilunia observant, et in civitate choros ducunt et in dictum Apostoli ‘omnia in gloriam Dei facite.’ Latine versa a J. Cheke, with Dedication to Henry VIII, dated 1543.

MS. 4to. paper.

“This Book is in Sir John Cheke’s own hand (which I have often seen), and was probably the same book that was presented to the King, or at least to some courtier or man of quality.” T. Baker’s writing.

John Cheke, born at Cambridge 1514, fellow of King’s, Public Orator, and then Provost of King’s, was made a Canon on the original foundation of Christ Church, Oxon. by Henry VIII., was afterwards Reg. Professor of Greek at Cambridge, made a Knight 1551. Tutor to King Edward VI. In Queen Mary’s time he was exiled, and travelled abroad, was made Professor of Greek at Strasburg, but he was afterwards seized by King Philip at Brussels, and sent over to England to the Tower; he is there said to have recanted before Cardinal Pole, and so obtained his liberty. He died in London, 1557. *Tanner’s Biblio.*

There is no doubt about Cheke’s recantation. In the MSS. of C. C. C., see *Nasmith’s Cat.* 102, 25, there is his letter to Cardinal Pole, begging him to receive him again into the Church, dated 15 July, 1556. There is also in the same volume a treatise on the Real presence in Cheke’s own hand.

This Latin translation was published by *Reyner Wolf*, London, 1543. It was translated into English, and published by *Thos. Chaloner at Berthelet’s*, 1544, according to Mr Baker’s notes.

19. JOHANNIS CHRISTOPHERSONI TRAGEDIA GRECA—QUE VOCATUR
 ‘JEPHTHA,’ with Dedication to Cuthbert, Bishop of Durham.
 MS. small 4to. paper.

John Christopherson was born at Ulverston, in Lancashire; was first at Pembroke Hall, then at St John's College, B.A. in 1540, elected a fellow on Mr Ashton's Foundation, May 9, 1542. He was named a Fellow of Trinity College in the Charter of Foundation, and became Master in 1553 when Dr Bill was ejected in Queen Mary's time. He was one of the Queen's confessors, was made Dean of Norwich, 1554, and Bishop of Chichester, 1557, died in 1558. His Latin versions of several Greek books are said to be very inaccurate. (See *Biogr. Univ.*) The particulars of his University career are given from a note of Mr Baker.

This book was formerly the property of ‘Henricus Knewstub.’ The tragedy was also written in Latin.

20. LIBER VALORUM OMNIUM BENEFICIORUM ANGLIE ET WALLIE.
 MS. folio, paper, written A.D. 1627.

In the University Library MSS. there is a copy of this work made by one Francis Heve, Scholar of St John's College, for which the University paid £4., and which after passing through two other hands finally arrived at its destination. It was very probably copied from this. See the Catalogue.

- 21, 22, 23. FARRI THESAURUS CUM NOTIS MSS. ADRIANI BEVERLANDI,
 3 VOL.

Folio, printed book with interleaved pages, containing many MS. notes.

Adrian Beverland was an Advocate at Middlebourg, born in 1653 or 1654, but he neglected his profession to apply himself to classical literature. He appears to have been an immoral, licentious man. Two works which he published, *De stolata virginitatis jure*, Leyden, 1680, and a treatise, *De Peccato Originali*, printed in 1678 and 1679, were considered both indecent and irreligious by the university of Leyden, and the author was punished by imprisonment and fine, and he regained his liberty only by apologizing and retracting his offensive opinions. He then retired to Utrecht, and lampooned the Leyden professors in a publication called *Vox clamantis in deserto*. He was soon banished from that city for his loose conduct, and came over to England, where Isaac Vossius procured him a small pension in consequence of his literary talents, which it appears were by no means despicable. He here pretended to repent, and published a treatise called *De fornicatione cavenda admonitio*, London, 1697, in which he disavows his former licentious sentiments. But his sincerity has been strongly doubted. He subsequently fell into great misery, and died in 1712, in a state of insanity. *Biographie Universelle*.

There is nothing to shew how these books came into the possession of the College. There are two MSS. of his in the Univ. Library. A copy of the treatise *De Fornicatione Vitanda*, 817, and one of notes on Juvenal, 2547.

24. DEUS ET REX, REX ET EPISCOPUS VEL UNIO BEATISSIMA CORONÆ
 ET MITRE.

Carmen Heroicum per P. Fisherum. in Caroli I. exercitu servientem
 majorem.

Folio, printed book, 1657, dedicated to Bishop Gunning, who left it to the College.

It is preceded by some French verses addressed to 'Major Payen Fisher, by P. D. C. There is also contained in the same thin book,

"Pisan Panegyricus pro restaurata valetudine Georgii Monachi Ducis de Albemarle."

"Ode in adventum serenissima reginae Matris Henriettae Marie."

It is remarked by Baker in another Copy, small 4to. (A. 16, 1. Coll. Libr.), that all the Copies of this man's poems are different.

Payne Fisher was born at Warneford in Dorsetshire, in 1616. In 1634 he entered Hart Hall at Oxford, and thence came to Magd. Coll. Cambridge. Ant. Wood says he was 2 or 3 years at Hart Hall "under the severe tuition of two Tutors." He took a degree in arts at Cambridge, but soon threw off his gown, and served first in Brabant. A short time after he came to England and entered the King's service; he was an ensign in the army raised against the Scots, 1639. He served in Ireland under Sir John Clotworthy (Viscount Masarene); in Cumberland under Sir Patrick Curwen, and was at Marston Moor. When the King's affairs were ruined, he went to London and lived in obscurity by his wits; favoured by his pen the successful Rebellion, and 'like most poets,' says Wood, as a true time server, he ingratuated himself with those who were in power, and became Laureate to the Protector. After the Restoration he turned about, and put forth the great sufferings he had endured for his loyalty; but his palpable flatteries of the great men among the rebels could not be concealed, so he met with no reward, was very poor, and spent some time in the calm repose of a prison, viz. the Fleet. "His usual way was, when he had written and printed a book, to write many Dedication Papers to be put before them as occasion served, or his necessities required, and took all occasions to write Epitaphs or Sepulchral Eulogies, purposely to present them to the sons, grandsons, and other relations of the party deceased, mostly for lucre sake, and partly out of private ambition." Abridged from *Wood's Athene, Oxon.* Vol. 2, p. 899.

This was probably a copy given to Bishop Gunning with the sinister designs alluded to, as I cannot find any where else any mention of such Dedication.

Payne Fisher died in the Old Bayly, in a Coffee House, on 2 April, 1693, and was buried on the 6th.

The name of P. D. C. is *Peter de Cardonnel*, who wrote several laudatory poems of his friend P. Fisher. One more trick of his and we have done with him. "He wrote a book of Heraldry, printed at London, 1682, wherein are a many coats of arms of such gentlemen, to whom he presented a copy to obtain a reward." All extra from the *Ath. Oxon.* as above.

25. "DIALOGUES IN ENGLISH and GENTUE, written by Rayasum Paupia, a Gentue Braminy," anno 1714, with an alphabet of 63 letters.
MS. very large folio, paper.
26. A CATALOGUE OF MR BAKER'S BOOKS.
MS. folio (thin) paper.
It is not in his own hand-writing.

27. BIBLIA ISLANDICA—(printed book.)

Folio, paper, bound in wood. “*Liber hic pretiosissimus et rarissimus Hafniæ emptus pretio £3. sterlingarum. Gul. Wotton.*”

Le Long gives this account of it. ‘*Biblia Islandica juxta versionem Germanicam Lutheri interpretibus Gutbrando Thorlacio et aliis, jussu Friderici II. Daniæ regio, fol. Holmiae, 1584.*’ ‘*De Bibliorum Islandicorum versione illud velim D. Pastorem admonuisse, interpres (qui forte multi erant) non ad unguem aliquando secutos esse Martini (Lutheri) translationem ita ut verbo verbum respondeat in toto illo Biblico opere, sed aliquando Latinam versionem.*’ *Gutbrandus Thorlacius* in *Epist. ad Johan. Hainschium*, page 100, libelli *Epistol. de Bibliis Erianis* anno 1604, *Norimbergæ* Editi. *Le Long, Bibliotheca Sacra*, cap. 12, § 1.

Gutbrand Thorlakson was Bishop of Holum. See *Horne's Introduction, Vol. 2*, part 2, p. 90.

